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THE
CONGREGATIONALIST

Volume LXXIX

Boston Thursday 4 January 1894

Number 1

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"Write on each page with thine own hand!

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The record of thy thought and deed,
Write for the Giver's eyes—ee,
Write for the long eternity!

"Thy Monarch's gift it is, to be
Returned to Him with usury,
Thine only till to His high court
The last writ page shall bring report.

With trembling hand and heart of fear
I take the gift of the New Year;
With wondering, bewildered look
I gaze upon the golden book,

And leaves that written soon shall wait
For me within the judgment gate,
That hold beneath their clasped seal
The secret of my woe and weal.

O rouse thee, sleeping soul, and guard
Thy Master's gift with jealous ward;
Write, idle hand, some worthy thing
To read before the Lord, thy King!

EDUCATION.

— The board of education of Kansas City has accepted the offer of the Secretary of War to furnish public schools with instructors in military tactics.

— Charles F. Meserve, for the past four years superintendent of Haskell Institute at Lawrence, Kan., has been chosen president of Shaw University, Raleigh, N. C., a Baptist high grade institution for the education of colored young men and women.

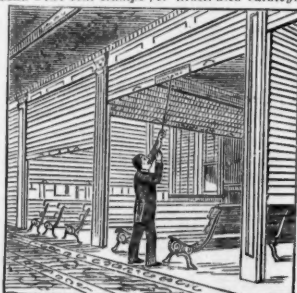
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—, NER.
Dear Sirs: The year having nearly reached its end, I am anxious to express my heartiest thanks for the pleasure and profit we have derived from the weekly visit of your incomparable paper. In my obscure and arduous field of labor it is impossible to tell the blessedness of such a bright and fresh visitor. Though my gratitude is not "a lively expectation of favors to come," I venture to express a hope that the state of your benevolent fund for this purpose will enable you to continue this boon. I assure you that not only is it valued so highly by myself and family, but I am still in such a position that it would be impossible to provide ourselves with such a luxury, not to say necessity. In my seventy-first year, with an actual income for the past year of some \$300, and obliged to keep a horse to reach my pastoral and other work, you may imagine that our means of supplying ourselves with needful literature are not such as to make us independent of such generous assistance. Again thanking you and the supporters of your Home Missionary Fund, and hoping still to be so favored, I am,

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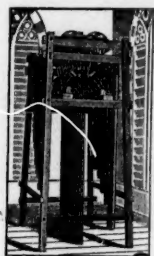
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Price, 1 cent each; 100 copies, 60 cents, postpaid. 4, New Year; 5-8, **EVENTIDE SERVICES**: 5, The Forgiveness of Sins; 6, Trust in God; 7, The Days of Thy Youth; 8, The House of Our God; (No. 5 is now ready, No. 6 will be issued Jan. 9 and Nos. 7 and 8 at intervals of two weeks thereafter.) 9, Passiontide; 10, Easter; Nos. 11-13, **EVENTIDE SERVICES**: 11, The Homeland; 12, Humility; 13, God in Nature; 14, The Way of Peace (Memorial); 15, Children's Sunday; 16, National.

We earnestly request pastors and others in ordering these services to observe three rules made necessary by the enormous number of services which are being handled at our office every day:

FIRST, order early; there may be delay in the mail. SECOND, write order and address distinctly, with nothing else upon the same sheet.

THIRD, send money with order. We can open no accounts for these services, although in cases of emergency we will fill orders by telegraph and hold charges on memorandum.

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* THE CONGREGATIONALIST HANDBOOK. *

Price, 4 cents each; 100 copies, \$1.25, postpaid. 7th annual issue now ready, enlarged to 68 pages.

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"We like the topics and Bible Readings for '94 and have voted to use them."—Indianapolis, Ind.

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* OUR HOME MISSIONARY FUND. *

Elsewhere (see page 2) we acknowledge contributions to our Home Missionary Fund. That there is greater need than ever for liberal donations in this direction is evident from such letters as these:

I would become a regular subscriber, but my salary is too small to cover all our wants. I have charge of three churches, covering a field in length about twenty miles and as wide as we have the mind to stretch ourselves. Any one who has the mind to send us religious papers can do so, and we will assure them a wide circulation. I know of no better way of interesting people than by getting them to read.

It was with pleasure I read that the home missionaries will continue to receive your valuable paper. Allow me to thank you for the copy I have received during the past year. It has been a welcome friend and a valuable help in my work. Some of us home missionaries are passing through troublous times just now on account of the financial depression, but hope for better times by and by.

WHAT a wealth of Christian experience finds expression in private letters, especially at this season of the year when tokens of friendship are being exchanged. A pleasant phase of an editor's work is the access which his position gives him to the hearts and lives of others, through letters which find their way into a newspaper office. Two have just arrived at our desk simultaneously, from which we take the liberty to quote. A saint of God far advanced in life, burdened for many years by ill health, writes thus: "What grand old Paul said in A. D. 60, about neither death nor life being able to separate us from the love of God, I can echo most fully in 1893." The other letter is from a busy mother, who says: "Our prayer meeting last night was a 'thank service for the blessings of the past year.' It was such a good meeting! Our pastor has the faculty of loosing silent tongues. Everybody takes part. Well, my heart was very full for so very many blessings. It was like the children's kaleidoscope; every set of blessings as I turned them over in my mind seemed the brightest." Letters like these, fragrant with the spirit of the gospel, are passing through the mails by hundreds day by day. Many a man or woman writing a letter on business or household affairs gives a turn which to the one who receives it is like a wayside spring on a dusty highway. Such natural, spontaneous expression of Christian hope and love helps to swell the everaccumulating mass of testimony regarding the reality of spiritual things.

The Noyes case has become so quickly a bit of ancient history that it requires brief space to chronicle the formal consummation of the conclusion reached at Worcester. A letter from Mr. Noyes was received at the rooms of the American Board last week, in which the appointment tendered him and his wife is heartily accepted. Our correspondent in Japan voiced last week the pleasure which he and his fellow-missionaries take in the enrollment of Mr. Noyes in their fellowship, a satisfaction which we think is generally felt in this country also.

The Interdenominational Commission of Maine seems to be making genuine progress in that State toward general recognition of the principles of comity between denominations. At its annual meeting in Bangor, Dec. 21, Baptists, Free Baptists, Methodists and Congregationalists were represented. It reaffirmed the principles of co-operation between the denominations, that no denomination should trespass on ground already sufficiently occupied by another, that the preferences of local communities should be respected, that new enterprises should, other things being equal, be of the denomination which has churches nearest at hand able to aid, and that feeble churches should be revived, rather than weakened, by starting rival organizations. It appointed, in a thoroughly fraternal spirit, committees to investigate the cases, which were not numerous, which seemed to require attention.

It made plans for better acquaintance of the denominations with one another's work and for a better understanding among the missionary societies in the State. This commission has now been long enough in existence and has accomplished enough to show that its plans are feasible. If they can be carried out in Maine they are applicable to any of our Western States. The example of Maine deserves the careful attention of the churches of all denominations throughout the country. It is encouraging, too, to note a striking instance, in Spokane, Wn., of two churches of different denominations merging their separate interests into one strong organization. The particulars are given in our Church News department this week.

The number of the unemployed in Boston varies widely when seen from different points of view. The Andover House reported 38,390. The police report 5,063. Both these reports claim to be the result of careful investigation of actual facts. Most persons interested will probably strike an average between the two. It is hardly probable that the police have found all those out of work, as a number larger than they name have registered at the City Hall as seeking employment. Beyond doubt more persons want work now than at any time for many years. The neediest are not those who are most forward to press their claims. The sympathy they deserve is liable to be lessened by the horde of tramps and other idle persons who are taking advantage of the public interest in behalf of the unemployed. It is stated that the secretary of the Central Relief and Aid Association offered food and lodging to 1,500 persons on condition of their doing three hours' work. All except 374 declined the offer. It is painful to self-respecting people to be compelled to be counted with this class.

On the other hand, the response to the invitation to aid in furnishing work for the unemployed is widespread and generous. It has taken, too, those thoughtful forms of expression which show that the donors do not merely wish to relieve themselves of the burden of responsibility for the suffering of poverty, but that they have a genuine sympathy for their fellowmen, and would preserve their self-respect. In Boston about six hundred men were given employment last week, at \$1.50 per day. Especially gratifying was the announcement from the committee for providing work for unemployed women that "there is no need for any woman in Boston to be out of employment." The sum earned is small, eighty cents per day for each person, but it is sufficient at least to provide food. The public have sent into one office, in response to a call for clothing, over five thousand articles, enough to satisfy the demand. There is abundant need that interest should be further aroused to help the poor; and one of the blessings which come out of trouble is the way in which so many show their eagerness to do what they can to relieve the needy.

1893.

The religious history of the year has not been marked by any sudden shocks or changes. In our own denomination interest from the beginning of the year centered in the American Board matters, the appointment of Mr. Noyes in the Japan Mission being the immediate question at issue. The contest waxed increasingly warm each month till the annual meeting in October, when, through the decision of the board by a very large majority to appoint Mr. Noyes, and through the voluntary retirement from office of some of those who had most persistently opposed his appointment, the excitement at once subsided. As results of this discussion, extending over more than seven years, more direct representation of the churches in the management of the board will be secured and rotation in office of members of the Prudential Committee, while the same standard of doctrinal faith will decide the theological qualifications of ministers at home and abroad, and the recognition of the ordinary creeds of our denomination will be considered sufficient.

The Presbyterian Church has concluded its heresy trial by suspending Professor Briggs from the ministry. Its General Assembly has deliberately reaffirmed the hasty decision of the previous year that the original autographs of the books of the Bible were without any error, and that those ministers who will not accept that decision are not acceptable ministers of that denomination, and ought to resign their office. All attempts to revise its Confession of Faith have been abandoned for the present. A determined purpose has developed to discipline Union Seminary as long as it shall retain Professor Briggs in its faculty, while his recently published statements have not commended themselves as wise, even to his friends. Restless minorities at home and abroad have expressed their aversion to what they regard as an unwarrantable assumption of authority on the part of the General Assembly, but to little purpose.

The sudden death of Bishop Brooks early in the year is the most memorable event in the Episcopal Church, and the consequent sorrow and chastening which that church has experienced has been shared by all denominations and has promoted a Christian fellowship which reaches under all ecclesiastical barriers and which claims as the heritage of the whole church a life of service so exalted and generous as was his. The election of Rev. A. C. A. Hall to the office of Bishop of Vermont has recently occasioned some discussion, from the fact that he is a member of a secret brotherhood in England.

Roman Catholics have been greatly excited by the arrival of Mgr. Satolli to reside in this country at Washington as ablegate of the Pope, thus placing that denomination in the United States on a level in its relations with Rome with Roman Catholic nations. Satolli's coming has brought out much more sharply than before the antagonisms which have made much friction between the conservative and progressive parties in the church. The liberal party has gained some important victories, but they are not sufficient greatly to increase the confidence of American citizens in the Catholic Church as a safe guide in political affairs.

Interest in the study of the Bible has kept steadily on, while the popular disposition to criticise the results of scholarly research has grown more calm, and on the other

hand scholars appear to be more cautious in announcing conclusions which have not yet been satisfactorily confirmed. Indeed, it has appeared more plain than ever that the contention over subjects of higher criticism is not mainly between scholars, but between those on the one side who are not Biblical scholars, but who defend traditional views of the Bible, and those on the other who champion radical views without clearly understanding on what facts they are based.

The work of evangelists has been notable in a number of Western cities, and Mr. Moody's labors in Chicago, seconded by many eminent preachers on both sides of the sea, have been fruitful of excellent results. The Parliament of Religions has attracted much attention, has been warmly defended and sharply criticised. It has served to concentrate on one platform the praises of all religions by those most warmly devoted to them. Whether the parliament persuaded any one to change his religion, or increased in any one the power of the religion he already had, has not yet, so far as we know, been publicly announced.

The cause of temperance has gained ground in Connecticut and in certain other localities by efforts to increase the number of total abstainers. It seems to have lost ground, on the whole, in Massachusetts by the increase of license towns and cities. South Carolina is trying an experiment in taking the control of the business into the hands of the State. The Gothenburg System is attracting increased attention in this country.

In striking the national balance sheet for the year our exemption from plague, the repeal of the purchase clause of the Sherman law, the World's Fair and the revolt against political tyranny in our large cities are to be noted as especially favorable to national prosperity and happiness. On the other hand, the year has witnessed, in the opinion of an expert like Hon. David A. Wells, a shrinkage in the wealth of the country of not less than \$1,000,000,000; public respect for the national Senate has diminished; the national legislature has shown little capacity for constructive legislation or celerity in repealing that which is destructive; the natural elements have raged with peculiar fury, the fire losses being phenomenally large, and the August cyclones swept out of existence property worth millions as well as lives by the hundreds; disasters by rail have multiplied with awful loss of human life, and deeds of violence have become common, taking here the form of lynching and there assassination.

We have witnessed the incoming of a new national administration, the induction of many new governors of States, the infusion of new blood into the national Senate and judiciary. The administration has failed to convert any of its opponents, its foreign policy, especially with reference to Hawaii, has not been popular, and, notwithstanding the invaluable service done to finance and industries by Mr. Cleveland's insistence upon the repeal of the Sherman law, it can scarcely be said that today he and his party are as popular as they were. The majority of the new governors have sustained traditions by their sense and ability, but a few States, temporarily controlled by Populists, have been rendered ridiculous by their governors' proclamations and their legislatures' decrees and squabbles. The new judges have been up to par, but the same can scarcely be said of the senators.

Our relations with foreign governments, on the whole, have been friendly and creditable. We lost the technical shell of the question before the Bering Sea-tribunal, but we gained the practical kernel, viz., an order that will prevent the extinction of the seals and the death of a valuable industry. In addition to this victory for arbitration, there must be noted the vote of the House of Commons favoring a settlement of all questions between the United States and Great Britain by arbitration, and Lord Rosebery's success as a semi-official conciliator in England's great industrial war, the coal strike. For the first time we have sent ambassadors to the leading foreign courts, and as one scans the lists of new ambassadors and ministers one realizes that here President Cleveland has shown discretion. Bayard at London, Runyon at Berlin, McVeagh at Rome, Andrew D. White retained at St. Petersburg, Taylor at Madrid and Alexander at Athens are all superior men. New extradition treaties with France and Russia have been ratified, the latter not without vigorous protests of influential Americans. The new minister to Turkey, Mr. Terrell, has apparently ably seconded Secretary Gresham in the positive policy which injuries to American missions and missionaries demanded. We have received from China, as minister, a most astute and positive personality, who has not failed to make it understood that China has convictions and sensibilities that have been outraged. Fortunately Congress has made some amendments to the Geary law, which the Supreme Court—a full bench not sitting—declared constitutional, that have modified the harshness of its methods of enforcement, though not changing the evil of its principles. Thus far we have joined with foreign nations in refusing to recognize Admiral Mello's Brazilian forces belligerents.

Here as abroad, capital and labor have been brought into conflict, though with nothing like the bitterness or pertinacity shown in Germany or England. Railroad employes have felt more grievances than others this year, and instead of being overawed as in the past by the militia, this year there seems to have been a decided gain, in that decrees of courts or boards of arbitration have had conclusive force. Many of these judicial decrees have been most notable and unprecedented in their assertion of the claim which the community has, not only upon the corporation but upon the employé, giving rise in the last week of the year to the granting by a United States court in Milwaukee of an injunction restraining the employes of the Northern Pacific from striking or refusing to work for the officials of the court, the receivers. The affirmation of this position by the Supreme Court would be of startling significance.

But while courts have been interpreting questions of the social contract between employé, employer and the public, investors at home and abroad have been studying another phase of the drift toward governmental control as a result very largely of individual dishonesty, viz., the multiplication of receiverships by which seventy-five railroads during the year have been added to those in receivers' hands, making a total of 308 roads with a mileage of 77,429 miles, and a capitalization of \$3,768,378,000 which have gone this way within a decade. Unfortunately, the methods employed this year have been such as to make investors pecul-

ially cynical, and have sadly impaired our national credit at home and abroad.

Unique in its vastness, unsurpassed beauty, popularity and far-reaching educational effect, the Chicago Exposition at the White City was pre-eminently the event of the year. Panics will come again; so will prosperity. But it is doubtful whether Europe could, or we would again, venture upon such a task. Comparatively few Europeans visited it, but the few that did were enthusiastic and leaders of thought. Possibly one-thirteenth of our people saw it, but they will leave a large lump. Coincident with the fair, and an essential part of its unique character and influence, were the many gatherings of men and women, foreign and native, Christian and otherwise, who listened to, and to some extent discussed, statements of belief upon a diversity of subjects, high and low, mundane and supernal, the utmost liberty of expression being sought and attained and catholicity exhibited.

Great Britain has rejoiced over the marriage of Prince George and Princess Mary of Teck. After a prolonged fight in the Commons Mr. Gladstone has there carried through a home rule measure for Ireland, which, naturally, was defeated in the Lords, a result that has served to accelerate the movement for the abolition or reform of the upper house, as have the more recent rejections by the same body of the bills affecting social reforms introduced by the Liberals and passed in the House. Ulster has been very truculent. The Welsh have made some, but not marked, gains toward disestablishment. Commercially and industrially it has been a year of reverses, a falling off in revenues and added distress for the agriculturalist. American women's investigations have forced the English officials in India to acknowledge gross social evils in the army life.

France has been forced to acknowledge the venality of her legislators and of the celebrated De Lesseps family. Cabinets have come and gone with Carnot still entrenched in his position as president and in the affections of the people. Anarchy has even entered within the House of Deputies and hurled a bomb, which has proved a boomerang, for the republic is now assured of the nerve of its premier and its legislators. Repressive laws have been passed that before could not have been secured, and liberals for a time have become conservatives in the face of the foe—anarchy. Apparently the alliance with Russia has been more firmly cemented than ever before. Siam has been robbed by France of much of her territory, England and China simply insisting that their own aspirations territorially be respected.

Russia has confined itself to a tariff war with Germany, persistent persecutions of the Roman Catholics, Stundists and Jews, and to intrigues in Turkey and the minor border states. The friction between Sweden and Norway has increased rather than diminished. In Germany anti-Semitism has declined, socialism increased, and the clericals have given their voting strength to Chancellor Caprivi and made possible the passage of the army bill and the high tariffs with adjoining States, in return for which the Reichstag has voted to permit the return of the Jesuits. Emperor William has made fewer sensational speeches and seems to be gaining in prudence. The masses in Belgium, so long disenfranchised, have forced a very great increase of the suffrage,

and, though temporarily defeated, a similar outcome is inevitable in Austria.

Spain's internal economy has improved, *i. e.*, revenues have increased somewhat, but anarchy has been rampant, the tax burdens are still heavy, the recent war with the Rifians in Morocco has entailed a heavy expense, and Cuba no longer can be bled to the utmost in order to fill the national exchequer. Italy is honeycombed with infidelity and venality, and the revelations of the past year have proved this in the most marked way. Socialistic riots in Sicily are the omens of the popular unrest, and the new premier, Crispi, is so committed to the maintenance of the Triple Alliance that no reduction in the army or diminution of the tax burdens can be expected.

In South Africa the forces of the English traders have relentlessly slaughtered the Matabele. The French dominion in Madagascar has proved hostile to Christianity and the native welfare. British arms have straightened out the feuds in Uganda, discreditable alike to Protestant and Catholic, and the grip of British power upon Egypt has been strengthened. Australasia has passed through the throes of a financial and industrial collapse, surpassed only by that in the United States. Four million people had borrowed \$2,000,000,000 from English investors, and the result was inevitable.

The Argentine Republic has recuperated somewhat from its panic. Brazil has witnessed internecine war, not yet finished, in which the traditional instability of Latin republics has been proved, and as well the justness of an English statesman's remark that it is impossible for any nation to exist without a pronounced religious basis. The Central American States have moved somewhat toward confederation. Mexico has prospered financially and industrially, as has Canada, comparatively speaking, when compared with our own plight. Thanks—we must confess it—to a saner monetary and banking system. The advent of the Earl of Aberdeen as governor-general has given the Dominion a pronounced Christian philanthropist as a nominal executive.

The number of eminent dead is large. Religious forces are poorer because of the departure of the peerless preacher, Phillips Brooks, the saintly divine and educator, Andrew P. Peabody, the erudite and catholic Philip Schaff, and the brilliant, enthusiastic Charles F. Deems. Political and civic forces miss the statesman and leader, James G. Blaine, the pure and philanthropic Rutherford B. Hayes, the courageous, patriotic, gentlemanly Hamilton Fish. The national Supreme Court no longer includes the learned L. Q. Lamar, or the wise, indefatigable E. Blatchford. The literature of history never more will be enriched by Francis Parkman's pen, and Shakespeare's plays will not have Edwin Booth's masterly interpretations. Education hereafter will miss the generous gifts of Leland Stanford and A. J. Drexel, and the noble personality of S. C. Armstrong lives only in his words, his pupils and his great work at Hampton and its offspring.

Abroad science has lost John Tyndall; literature, Benjamin Jowett and H. A. Taine; music, Gounod and Tchaikowsky; statecraft, Marshal McMahon and M. Jules Ferry; and religion, Dr. Andrew A. Bonar and Rev. R. W. McAll, the founder of the McAll mission work in France.

"Good singing, seats free, no collection!" These are some of the inducements set forth

in a card announcing revival services. The implication in the latter consideration may have its weight in some quarters, but it is a suggestive commentary on the aversion of the average non-church-goer to the contribution box.

THE WEEK OF PRAYER.

The Week of Prayer may be expected to be observed this winter with unusual earnestness. Probably each such annual period awakens a somewhat deeper and broader religious feeling than any of its predecessors. During the previous year the number of Christians has been enlarged considerably. There are hundreds and thousands more people who pray. The number of individuals who connect the week in their minds with some special spiritual quickening in answer to prayer or some long desired conversion brought about and who therefore welcome it with increasing appreciation, is larger every year than ever before.

But this winter the intelligent Christian also perceives in an uncommon degree that the nations of men are restless as they seldom have been in history, that society everywhere is fermenting ominously, and that while all signs point to great changes soon to come they do not indicate so clearly what these changes are to be. Throughout the whole of human history such epochs have been followed by fresh and striking evidences of the presence and power of God among men, and He has answered the prayers of His church again and again at such times most significantly. His people now should expect Him to do so once more.

Moreover, at present thousands have a more personal reason for special prayer. Rarely, especially in our own country, have those in greater or less financial peril or positive distress been so numerous. In spite of probable exaggerations of the number of persons unable to obtain work and suffering for the very necessities of life, it unquestionably is very large and includes many who heretofore have prospered reasonably. All such needy ones who are accustomed to pray, as well as many who never have prayed much in the past, and all who, although spared personal privations, are saddened by the distress of which they are aware and can only help a little to relieve—all these will make new and earnest use of such a period as the Week of Prayer. And, although many may not pray for the conversion of the world as earnestly as for what seems to be more vitally and immediately necessary to them, their prayers will not enter the divine ear in vain, and will help to promote that appreciation of trust in God and of the seriousness and importance of the spiritual life which are essential factors in the winning of the world to Christ.

THE WEEK IN REVIEW.

The holiday adjournment of Congress has forbidden direct advance toward a settlement of the Hawaiian question, or a definite statement of the fiscal and tariff policy of the administration, but it has not prevented the sub-committee of the Senate committee on foreign relations from beginning an investigation of all the events and correspondence relative to the United States and Hawaii, nor has it served to conceal the fact that our national treasury is in a most precarious condition and the dominant party still uncertain as to how to remedy the situation. Secretary Carlisle's proposition to issue bonds wins the approval of

Eastern and Northern men, but not that of those of the South and West. His estimate of the probable deficit is almost universally held to be far too low, and no one can tell how great a reduction in revenue the Wilson bill will bring, if passed. Diversity of opinion exists among the majority as to the manner of bridging the chasm between revenue and outgo, and no definite proposition has yet emerged from the majority of the ways and means committee or President Cleveland. The minority of the House committee, to which was referred the varying resolutions respecting the United States and Hawaii, has given its report to the public in advance, and it is a positive document, indicative of the free speech and trenchant argument that will abound when the debate reopens. Rev. O. P. Emerson, for many years secretary of the Hawaiian Board of Missions, has appeared before the Senate subcommittee during the past week and flatly contradicted Mr. Blount's witnesses and inferences. Other Hawaiian residents of unblemished character are in Washington for a like purpose, and Messrs. Blount and Stevens are to appear and submit to cross examination. This investigation of investigators promises to be broad enough to cover all the essential facts and thorough enough to get at the truth.

We hail the birth of the Anti-Spoils League. For reasons quite obvious, but here unnecessary to review, the movement for civil service reform has not been a popular one. It has grown and accomplished much, but scholars and idealists have been its mainstay financially and morally. That it has not been popular is seen by the fact that only 5,000 active members are enrolled in the twenty-three leagues associated with the national society. Now it is proposed to make the movement popular, intelligible to the taxpayer and the realist. To secure this end the machinery is now at work. The name Anti-Spoils League has been chosen. Hon. Carl Schurz is to serve as the first president, and a strong circular letter has been issued to which is appended an enrollment pledge. Membership is to be without dues and the machinery is to be simple. We are glad to indorse the movement and print the following pledge:

THE ANTI-SPOILS LEAGUE.

We hereby declare ourselves in favor of the complete abolition of the spoils system from the public service—believing that system to be unjust, undemocratic, injurious to political parties, fruitful of corruption, a burden to legislative and executive officers and in every way opposed to the principles of good government.

We call upon all in authority to extend to the utmost the operation of the present reform laws; and, by additional legislation, to carry the benefits of the merit system to the farthest possible limits under our national, State and municipal governments.

The drift of the day toward a reform in administering municipal affairs is indicated in the composition of the cabinet or staff of assistants which Mayor Schieren of Brooklyn has called about him, to aid him in administering the affairs of a city possessing an ideal charter and a people insistent—as the election of Nov. 7 demonstrated—that “ring politics” must die. Mayor Schieren has been absolutely indifferent to the political affiliations of the men of his choice, ability to execute, personal integrity and sympathy with his ideals have been the essentials demanded. In other words, he has proceeded as he would have if he had been planning to collect and spend the same

amount of personal capital. This indifference to the machine politicians and the result it may have upon State and national politics is staggering to “the machine,” but it is delightful to the sensible taxpayer. No mayor in the country, unless it be Bancroft of Cambridge, enters upon the new year with such liberty to do well, and no city's record will surpass Brooklyn's in interest and value at the close of 1894. May it equal the anticipations of good citizens everywhere, for the eyes of the nation are upon the city. Another indication of the drift of the day is the call issued for a conference in Philadelphia, Jan. 25, 26, to discuss the problem of municipal reform, the invitation being given by the Municipal League of that city and the call being signed by such men as Editors R. W. Gilder, George W. Childs, E. D. Mead and E. L. Godkin, Rev. Messrs. Lyman Abbott, Edward Everett Hale, Washington Gladden, Presidents Eliot, Pepper, Gilman and Walker, Professors R. T. Ely and H. E. Adams and Citizens James C. Carter, Richard Henry Dana, Charles J. Bonaparte, Charles Francis Adams, Marshall Field, Theodore Roosevelt, Abram S. Hewitt and S. B. Capen. Reports on the exact state of affairs in our cities are to be made. Plans are to be formed, after free debate and suggestion, and it is possible that a national confederation of such clubs as the Municipal Leagues of Boston and Philadelphia and the City Club of New York may be formed. In any event, the gathering together of such a body of men to debate such a theme and outline a campaign against such an evil is an event of unusual significance.

But the reverse side of the medal must be shown. The extraordinary Grand Jury of New York City has failed to find indictments against two police officials charged by Dr. Parkhurst and his society with gross neglect of duty, the jury contenting itself with a mild injunction to the police commissioners to co-operate heartily with Dr. Parkhurst's society. Dr. Parkhurst, nevertheless, persists in filing charges against captains and inspectors, only to have them ignored thus far by the police commissioners, and the inevitable logic of it all is that not until the commissioners are routed can any reform come. Fortunately, there are signs of demoralization and disintegration in that body, and when the *exposé* comes it is likely to be sudden and decisive. Had the citizens elected a district attorney who could be depended upon to do his duty as a prosecuting attorney the outlook would be brighter, but as a matter of fact the office is to be filled by an eloquent tool of Tammany, whose past administration of the office is ominous of the insincerity and laxity that will prevail, and he, to make the farce complete, has appointed as assistant a former clergyman, now a blatant infidel and rampant anarchist, Hugh Pentecost. Crossing the river to Kings County, the outlook for justice is brighter. Though Judge Cullen has granted a stay to Boss McKane from an immediate execution of Judge Barnard's sentence—and this, be it noted, because of an alleged technical flaw—the extraordinary grand jury of the county has found no less than eleven indictments against him, and he had to secure bail for \$32,000 to escape spending New Year's Day in jail. He is charged with assault, conspiracy, oppression, criminal contempt and misconduct, and it would seem that ere long he

ought to be a pupil in Sing Sing instead of a Methodist Sunday school superintendent at Gravesend. Besides, twenty-one of his satellites and fellow office holders at Gravesend are indicted.

The sudden expression of party or personal hatred ending in personal violence, which disgraced the House of Commons earlier in the year, was partially atoned for last week by the deliberate applause and compliments given by his opponents, notably Mr. Balfour, to the veteran premier as he entered the House on the morning of his eighty-fourth birthday, jaunty as a boy and as alert as a youthful warrior. Mr. Gladstone may be obstinate, inconsistent and disagreeably omniscient, but he is the great personality in Europe today. Bismarck's sun has waned. Gladstone's still gives light and heat.

Italy has an agrarian revolution pending. The Sicilian anti-tax riots are ominous.

Senator Proctor's bill for the union of Utah and Nevada as one State ought to have careful consideration. It might remedy one evil and prevent another.

Pendergrast, the assassin of Mayor Carter Harrison, has been declared sane and guilty by a jury. If the higher courts do not delay execution, has he Governor Altgeld to rely upon?

Andrew Carnegie offers to add \$1 to every dollar given by the citizens of Pittsburgh for the relief of the unemployed of that city, and this up to a limit of \$5,000 a day for the next two months. This is munificent, but there are some who say it is not transparent.

Those Southern governors—some of them may have hazy views on finance, but they generally can be counted on to execute the law. Driven from Coney Island and New Orleans the prize fighters chose Jacksonville as a Mecca where law could be defied. Governor Mitchell was tardy in getting aroused but he now seems to be too much for the “gentlemanly sports” and the “bruisers.”

Norway is facing the annual elections, and a Radical majority, which is likely, will bring to a head a long impending conflict. Norway insists on a foreign policy which will give Norwegian, as well as Swedish, representatives in the diplomatic and consular service. Sweden, hitherto less belligerent than Norway, is now becoming aroused. Meanwhile Radical sentiment grows in Norway, the King of Sweden shows no sign of relenting from his interpretation of the Act of Union of 1814, and the political temperature in Scandinavia is as hot as its climate is cold.

The New England Railroad is the last victim of various diseases that have made the year notable for the number of roads affected and the mileage now in the hands of the courts. Several features of this year's record make lovers of honesty grieve. It would appear as if railway officials' testimony as to solvency was unreliable, that factional supremacy is of more consequence than the best interests of all concerned, and that receivers are not always wise or square in their decrees. Nothing that we might say on the first point could exceed in bluntness and severity the comments of the financial editors of the secular press made during the past week.

We rarely read of bequests by colored people to institutions for the benefit of their own race. But last week a bequest to Harvard University was announced from the widow of Lewis Hayden, who was once the colored messenger of Governor Andrew; and the will of Thomy Lafon, a wealthy negro of New Orleans, who died a few days ago, distributes \$214,000 to charitable and educational institutions, most of which are exclusively for

whites. Were these gifts made from gratitude because of the interest of whites in the welfare of the negroes, or from the conviction that they would thus answer the most pressing need?

IN BRIEF.

We wish every one of our great family of readers a Happy New Year. We are grateful for many expressions of the same wish for us, and, as we journey on together another year, we hope that our relations will continue to be mutually helpful. A happy year means, let us not forget, 365 happy days, and when we have learned to live on the day by day principle as Dr. Cuyler, elsewhere in this issue, so well puts it, we have found the secret of happiness and usefulness.

The new year is not well begun by any church whose pastor's salary is still unpaid.

Don't leave the worthy cause of ministerial relief off your schedule of benevolences this year.

Pass along the good things the old year has left you that the new year may be more welcome.

What a people we are! Last year the grand total of pieces of domestic mail handled by the post office officials of our nation was 5,021,841,056.

No person who desires to remember the events which have signalized the year 1893 should fail to read our review of its important occurrences and movements at home and abroad.

Word comes from St. Louis that the Pilgrim Church has been trying to induce Dr. Webb to stay there permanently. His modesty prevents him from saying as much in his letter on page 16. Boston would much miss his helpful presence.

Now all ye State secretaries, scribes of conferences, clerks of churches, if you have not attended to your duty already, send your returns in at once to the proper authorities, that the Year-Book, all the figures for which were due last Monday, may be speedily forthcoming.

It is well worth noting that certain English Wesleyans, as antipodal in their views as Dr. Riggs and Hugh Price Hughes, are working together in harmony in inducing their brethren to accept in a measure the system of supervision by bishops which is such a unique feature of Methodism in this country.

The New York *Observer* intimates that the illegible handwriting of ministers is calling forth shocking profanity from the typesetters. But the articles written by some Presbyterian ministers on recent controversies have occasionally shown indications that permissible language was inadequate to express the emphasis of their feelings.

This year the Week of Prayer comes later than usual—when the pressure of the work of the first days of January is past. It comes in the midst of peculiar business trials. Why should not each Christian set himself, as in the earlier days, to pray for the gift of the Holy Spirit to the world with that large faith which grasps the great promises of God?

There is a man traveling about the country visiting physicians and medical schools and showing his heart beats for lucre. That is to say, he has survived an operation that enables the observer to gaze upon his heart. His only source of income now is his phenomenality. Let not a surgical examination be necessary in order to have your heart beats visible this winter!

A feature in the *Congregationalist Handbook* which is attracting much favorable notice is

the plan whereby each prayer meeting topic is opened up with a few suggestive comments designed to aid the men and women in the pews in preparing for and participating in the meeting. A further advantage might come from the pastor's assigning in advance to certain persons these phases of the general theme.

How small are the pebbles that obstruct the progress of the King's chariot! A Southern board of church trustees once opposed the opening of the galleries free because it would involve an extra cost for sawdust and spittoons. Dean Hole tells of a bishop who objected to making the seats of a new church free because it would necessitate an increase in the number of the police.

Merivale's History of the Roman Empire, we believe, was the first book chosen in the course of the C. L. S. C., and the graduates of the first class, of 1882, will remember the toilsome path they found it. Its author, Dr. Charles Merivale, dean of Ely, Eng., died last week, Dec. 27, at the age of eighty-five years. He was a learned and prolific writer and also translated the *Iliad* into English rhymed verse.

It has been aptly said that the Chinese are as conspicuous by their absence from the pauper and criminal classes as some other nationalities are by their presence. But it is not generally known how much the despised sons of the Flowery Kingdom contribute to missions and charities. A significant straw was the Christmas collection made recently by a Chinese Sunday school in this city to the fund for the relief of the unemployed.

A sign of the increasing interest every year in the Forefathers is the fact that one of the most enthusiastic reports we have received comes from Knoxville, Tenn., where the Pilgrim Church, Rev. J. H. Frazee, pastor, spread its celebration over several days and imported speaking talent from the university of the State and the legal bench. Several lineal descendants of Pastor Robinson were in the congregations.

The Supreme Court of Indiana has decided that the liquor business is licensed, not to protect it, but to protect the public against unrestricted sale of liquor; and that therefore a liquor dealer who holds a license is not thereby authorized to injure the property of others. The case was one in which the owner of a residence sued to recover damages on account of a saloon being placed near by. This seems to be the only sensible decision, yet it was only given on an appeal for a rehearing, after the opposite decision had been rendered.

This notice was given on a recent Sabbath from the pulpit of one of our Brooklyn churches: "For the coming year we shall use the prayer meeting topics as found in the *Congregationalist Handbook* for 1894. The children of the Mission Band will have the books on sale at the close of the service, price four cents each. The Mission Band will take care of the wholesale price, and the congregation is expected to attend to the retail price." Here is a hint to other mission circles or Sunday school classes.

Not a few clergymen here and in England use their bicycles just as the old Methodist circuit riders used their horses, viz., to further the interests of the kingdom, and if the territory between the home and the place of preaching on a Sunday is to be traversed the bicycle is mounted. But dear old Dr. J. G. Paton says such sights will never be seen in the South Sea Islands as "young men riding on bicycles on the Lord's Day," and the joke of it is he said it in the pulpit of an English Presbyterian who uses a bicycle, and considers it a good friend not to be despised even on Sunday.

Each additional *Congregationalist Service* issued adds to the volume of appreciative

words regarding the quality of the work and the opportuneness of the idea behind these services. Number 4, A Service for the New Year, was used in many churches last Sunday, while other churches preferred to defer its use until next Sunday. Number 5, The Forgiveness of Sins, is now ready. It is the first of a group of four, known as Eventide Services, any one of which can be used independently of the other three. The orders already received indicate a widespread demand.

The committee of the Sunday School Association of Washington and Northern Idaho urges that the closing day of the Week of Prayer, Jan. 14, be devoted to personal work in the place of the usual lesson study, and it suggests that the time is specially appropriate in view of the beginning of a new course of study. The concerted efforts of parents, Sunday school officers and teachers to bring young people to confess Christ will have large results at this time, and will deeply affect the Sunday school work of the years on which we now enter.

How the prospectus varies with the point of view! What is the corrective of Italia's woes? asked Chauncey Depew of an Italian statesman. "Getting our currency on a sound basis and reducing our navy and army." The same question was put to a Roman ecclesiastic. "The restoration of the temporal power of the Pope and the readjustment of the Italian provinces," said he. "What is the matter?" "Our money has no basis of value with the standards of the world, our army and navy cost more than we can pay, and our politicians are thieves," replied a merchant. Reducing the statements to their common factor, the ecclesiastic seems to be lonesome.

That is a fine bit of analysis which Mrs. Deland gives in her new story, Philip and His Wife, that opens in the January *Atlantic*. She says of Cecil that though beautiful the beauty was less noticeable "than was that peculiar brutality one sees sometimes in refined and cultivated faces which have known nothing but ease; faces which have never known eagerness, because all their desires are at hand; nor pity, because they have never suffered; nor humility, because their tributary world has made their sins those of omission rather than of commission." No superficial generalization that!

How many families in the interests of charity omitted the usual interchange of Christmas gifts this year? The head of one family broke over the rule and gave a reminder to each of the other members. When the good wife saw the only empty place at his end of the table on Christmas morning she quietly deposited there an envelope inclosing a slip on which was written, "It is more blessed to give than to receive." The preachers have been telling us for years that gifts of sacrifice would bless the giver and the recipient, and that one's full duty in the line of giving was not done until he gave until he felt it. If one of the results of the present season of suffering and want would be larger giving in the future it could indeed be said that "it's an ill wind that blows no good."

Bishop J. M. Thoburn of India notices, "with some amusement and perhaps with a little concern," that the native converts are putting on more style than formerly:

Twenty-five years ago our preachers were all called *munshi*, or, at least, this was the common title for the better class of mission helpers. Now, every preacher is called "Padri Sahib." The titles of Mr. and Mrs. are used freely. Many of the teachers are "Master A," "Master B," etc., a title unknown in this region twenty years ago. A brother whom I knew long years ago as Dr. Parker's bearer was spoken of as "Dr." Prem Singh. A woman whom I knew as a Bible reader in former days was spoken of as "Dr." Shulluk. In short, our Christian community, so far as its social life is concerned, is in a transition state.

This is interesting. It almost justifies coining the saying that one touch of vanity makes the whole world kin.

Has the tide turned? If so, praise the Lord! A year ago a New York court decided that a person's lineaments could not be perpetuated publicly in bronze or marble without the consent of his kindred. A month or more ago a Boston judge decided that the secular press should not give reports of the testimony in a particular suit then being tried. Within a fortnight a Rhode Island judge has given the clerk of his court power to withhold at discretion from newspapers the papers in suits for divorce. And now Judge McAdam of New York City has joined the noble ranks of the defenders of individual privacy, with a decision denying the right of a publisher to use the name and portrait of an unwilling competitor in a prize contest for popularity. Says the judge:

If a person can be compelled to submit to have the use of his name and his profile put up in this manner for public criticism to test his popularity with certain people, he could be required to submit to the same test as to his honesty or morality, or any other virtue or vice he was supposed to possess, and the victim selected would either have to vindicate his character in regard to the virtue or vice selected or be declared inferior to his competitor, a comparison which might prove most odious.

The *Sacred Heart Review*, the brightest and most vigilant of our Roman Catholic contemporaries, is disturbed because we referred to Professor Mivart's public submission to the Congregation of the Index as "supine." It wishes that the community

Could have a law forbidding any one to edit a religious paper who could not prove possession of sufficient imagination and flexibility of mind to enable him to comprehend and appreciate, a little, the point of view of persons who do not think as he does,

The implication being that we lack the requisite imagination and flexibility. Possibly the indictment is just. We confess that we have not that flexibility of mind which is so essential to a Catholic journalist, making him the mere register of the decrees of the hierarchy, nor do we covet the art. The *Sacred Heart Review* dislikes the word "supine," and asks, "Was Abraham's obedience 'supine,' when he put the knife to the throat of his son at God's command?" It seems to us that before we can admit the pertinency of the question the burden of proof rests upon the *Sacred Heart Review* to prove that the dictum of the limited number of ecclesiastics who form the Congregation of the Index are synonymous with "God's command." But here again, we suppose, we have shown lack of imagination, etc.

STAFF CORRESPONDENCE.

FROM BOSTON.

Fully the usual number of special religious services ushered the old year out and the new year in. The congregation at Trinity sadly missed Phillips Brooks, whose presence and words have for so many years been the charm and inspiration of that solemn midnight gathering. The words of its present rector, Dr. E. W. Donald, were, however, well suited to the occasion and his manner hardly less intense than that of his renowned predecessor. The Baptists, with a considerable infusion of other denominations, rallied at Music Hall and at the Clarendon Street Church, while there were impressive services at two of the Unitarian churches, Dr. Hale's and King's Chapel.

The two sermons preached during the day by Dr. P. S. Moxom at the Commonwealth Avenue Baptist Church were his last utterances as pastor. He wisely refrained from allusion to any of the differences which have given him and his people an un-

pleasant notoriety, and his discourses were touchingly simple, direct and appealing. Whatever opposition there may have been to Dr. Moxom in his own parish, few ministers have been so highly respected throughout the city and so influential in movements touching the educational, social and moral welfare of all the people. In him the broadest culture and fine scholarly instincts are joined with a warm, devoted heart. That a place of large usefulness and years of worthy service await him is the hope and expectation of his wide circle of friends.

Phases of the Industrial Situation.

Extra attractions at some of the rescue missions are the "soup kitchens," now open in several instances for the first time. One may get an idea of what is offered the hungry men out of work by this bill of fare of the Union Rescue Mission on Kneeland Street.

Rich beef stew, with bread and coffee	5 cents.
Mutton stew, " " " "	"
Baked beans, " " " "	"

Generous "helps" are the rule. Behind this venture are several State Street bankers, who hope to see it become self-supporting, though necessarily the expense at the start is considerable. At the Pitts Street Mission five-cent meals are served. Baked beans and occasionally a raw onion, together with bread and coffee, are the staple diet. Every day two or three hundred, and sometimes 400, men are fed. Many of them are of the better class of laborers. At night about one hundred men are regularly accommodated with cot-beds in the basement for five cents apiece.

The Trinity Church "pawn shop," of which the papers are talking, is merely one branch of the large charitable work carried on by that active Episcopal church. The plan is one which Dr. Donald brought with him from New York. It is intended to help the needy ones of his own parish only by making a loan of money in exchange for various small articles. A small rate of interest is charged. The project is under the charge of the parish visitor, who has an office at Trinity House on Burroughs Place. When reports of the plan first appeared many people coming from distant places sought to take advantage of the opportunity, and some were vexed because they could receive no help.

Caring for the Waifs.

Although the Home for Little Wanderers has a widespread reputation, few persons are as well acquainted as they should be with the details of its work. From the time of its establishment in 1866, on Baldwin Place, the home has been supported entirely by charity. The management from the beginning has been non-sectarian. Its constitution demands that, of its fifteen managers, no more than four shall belong to the same denomination. As a matter of fact, it has been unusual to have less than six denominations represented. The requirements regarding the children who enter are also liberal, so that any homeless child of proper age and suitable health is welcome at its doors.

One should not get the idea that children who enter the home are in a reform school. When it was surrounded by a "sea of poverty, destitution and crime" at the North End, it used to be spoken of as a "life-saving station." But its object has always been best described by the word "home." This idea is more strongly emphasized now by the new building and its surroundings on West Newton Street than formerly. The

workers not only take in children from homes full of vice and misery, but they seek them out from the prisons, reformatories and poorhouses, to lift them up and surround them with the influences of a pure home life. The mission work is further extended by sending out children to live in Christian families, while their friends at the home continue to show their interest by calling upon them. Later they go out into the world, there to make return for the kindness and charity which saved them in early life.

The first question of families who ask for children relates usually to the child's morals. Good manners and morals are taught at all times, and the religious instruction in the regular social and temperance meetings and the Sunday school have led many children in early life to lay the foundations of sincere Christian lives. The children are taught at the home rather than in the public schools, for two reasons—their number is continually changing, and they must be where visitors can see them. In the school-rooms, playrooms and bedrooms sun and light are freely admitted, so that one would scarcely believe that the children could ever have a sick day. Mention should also be made of the summer home at Cottage City, Martha's Vineyard. Children have come to the home from every State in New England, and occasionally from the West, every one "from an inheritance of misfortune." The letters received in great numbers from those who have left are sufficient proof of the gratitude felt toward the home.

Seven years ago the cost of maintenance of a child at the home for one year was eighty dollars; now it is sixty-two dollars. The total number of children who have been helped is 7,000—345 during the past year. Of the whole number 5,000 have been placed in Christian families. These figures show that the work has been powerful and progressive, and that it is worthy of the support of all who desire to help the army of waifs.

Boston's Growing Business.

The management of the business affairs of a great city like Boston involves plans and expenditures which require abilities in administration equal to the demands of the very largest corporations in the country. Boston employs at some times as many as 8,000 men, and its receipts and expenditures amount to nearly \$60,000,000 annually. It carries on in the courts about 1,000 lawsuits in a year, and these are of great variety. In 1892 it was sued by 160 persons who claimed to have been injured in the public streets and entitled to damages. The city sued sixty-nine persons for polluting its water supply, and thirty individuals and corporations for violating the building laws. Either in the hospitals or elsewhere, 220,000 cases, including duplicates, had free medical attendance within the year.

The city is expending large sums in extending and beautifying its parks, and its park system, as already developed, is becoming one of the finest in the world. The last report of the commissioners will be a surprise to many citizens, who have not realized the wealth of boulevards, landscapes, lakes and vistas which almost completely encircle the city and extend in various directions into the suburbs. One can not only pass quickly from the busy streets into sequestered lanes and roads, but can pass along splendid park roads from one part of the city to another. The new Harvard Bridge uniting Boston with Cambridge is a

noble specimen of the city's outdoor attractions, and with its great length and generous width, its pure sea air and distant views of wooded and villaed heights, is unsurpassed in America except by the Brooklyn Bridge. Every year Boston adds to its attractions, both out of doors and in, as a place of residence without a superior in the country.

Tremont Temple's Future.

Tremont Temple, the scene of so many stirring gatherings in past years, is still boarded up and barricaded against the public, as it has been ever since the fire of last spring. The property belongs to the Tremont Temple Baptist Church, of which Dr. G. C. Lorimer is pastor, and its committee is perfecting plans and considering estimates for rebuilding on the same spot. So many changes in the legal requirements of building have been made within a few years that it has been impossible to make rapid headway. That the Temple will be rebuilt, however, is a certainty. For two or three weeks, beginning last Monday, Jan. 1, the Tremont Temple Church, which now worships at Music Hall, will hold union meetings with the Park Street Church every evening during the week except Friday and Saturday.

FROM THE INTERIOR.

Christmas Festivities.

On Christmas Sunday services in the churches were more than ordinarily interesting, even for the season of the year. Nearly everywhere preparations had been made for them with unusual care, so that, although decorations were largely given up that the cost might be saved for the poor, the services themselves were elaborate and attractive. In the Episcopal and Roman Catholic churches prominence was given, as usual, to music, although the sermon was not forgotten. In these liturgical churches services appropriate to the day were held on Monday also, some of them beginning at midnight and continuing here and there till into the afternoon and evening. Romanists placed the emphasis on the early mass and on stately and soul stirring music; Anglicans on the early sacrament and music in harmony with the traditions of the day. In both communions the sermon, or address, was of comparatively slight importance. In St. Paul's Church (Reformed Episcopal) the representatives of a dozen different denominations met together to show their fraternal spirit and unitedly express their thanks for the great gift which God has made the world. This service, which has now been repeated for several years, has become very popular and is always crowded. This year a Methodist minister preached from Bishop Fallows's pulpit and to the edification of all who heard him.

In a few of the non-liturgical Protestant churches there were services on Monday, but the gatherings on that day were, for the most part, in the nature of festive gatherings for the young, and were social rather than distinctively religious. In the missions connected with the stronger churches Christmas has been kept up through the week, to the great delight of those who receive presents and to the great weariness of those who give them. Yet neither those who give or those who receive would be willing to do without these glad memorial services. At the Union Park Church, in accordance with its custom, in the evening the first part of the Messiah was rendered by the quartet and the finely trained chorus

choir. In spite of bad weather the house was full. This was the fiftieth song service given in this church under the same leader, and always to the great satisfaction of the audience. The power which the words and music of the Messiah have over the people is a testimony, not to be set aside, to their faith in Him whom they commemorate. It is certain that in their best and most exalted moods few persons are unbelievers.

In general, throughout the city and the West, Christmas resembles a New England Thanksgiving. It is a day of feasting rather than of worship. On the part of many merchants it is a day for the reckoning up of the profits of the holiday trade, which in Chicago has been better than was anticipated; among the inmates of hospitals, asylums, homes, houses of refuge and the like, it is a day of expectations, in most cases happily realized. At the Pacific Garden Mission, through the generosity of Mrs. George C. Walker, 600 men had a good dinner. The Salvation Army, whose influence is increasing in the city, furnished a first-rate meal to 2,000 persons, most of whom entered the barracks where the tables were spread by ticket, though at last any who came were welcomed.

At the Armour Mission not less than five thousand persons gathered during the day to see Mr. Armour and Dr. Gunsaulus, and to give as well as to receive presents. Much to his surprise Mr. Armour was made the recipient of a lamp wrought in iron, the work of the boys in the school, the design as well as the finish coming from them. Creditable as a work of art, it was a pleasant surprise to the great-hearted man, who has spent his money as if it were water in order to put the means of education within the reach of the poorest boys in the city. At the Lakeside Free Kitchen only about four hundred applied in place of the more than two thousand who had previously clamored for food. The reason is that the central committee has decided that food and lodging at this great establishment shall hereafter be given only to those who are willing to pay for them with three hours' labor on the streets.

Yet it must not be supposed that, encouraging as the diminishing number of applicants seems to be, the suffering has really ceased or materially lessened. Reports of the most trustworthy kind picture the distress in some sections of the city as heart-rending. At a very large and representative gathering of the heads of various relief committees at the Union League Club House Tuesday evening it was decided that at least \$1,000,000 would be required to furnish work during the winter to the unemployed, and those present, with surprising unanimity, promised to do their part toward raising this great sum. The feeling is universal that giving without demanding work in return is sure to do more harm than good.

Mr. Stead's Visit.

At the Glenwood Training School, a sort of reform school not far from the city, the boys had a grand day. At the Waifs' Home Superintendent Daniels, as is his wont, had tables set for his protégés, at which 1,200 of them ate all they could. This dinner was given on Sunday. Mr. Daniels, proud of what has been accomplished for this army of street gamins, invited Mr. Stead to give them some advice, but the audience was rather too hilarious for the Englishman to bring into a listening mood. Later in the week, at a meeting where members of various woman's clubs

were present, Mr. Stead managed to criticize those women who spend their time in idleness in terms which excited considerable feeling on the part of the women, although not a few of them think, as is certainly the case, that his language was misunderstood. Yet it cannot be denied that the English editor is ready to score us for faults which some of us think we have done our best to remedy, and that in many other respects his advice is illy suited to the conditions of our American cities. Nevertheless, we are willing to give him credit for the best of intentions, for ability and moral courage of no common order, and to heed his advice as far as we can.

Our new mayor has been inaugurated without opposition, although the proofs of corruption in the election are said to be numerous enough to give the office to the opposing candidate. Whether the threatened prosecutions for fraudulent voting will be made is somewhat doubtful, although there are Democrats, not a few, who are ready to join Republicans in punishing it. The matter is under advisement, and if the money can be secured to meet the expense some persons who voted several times and in the name of some who were dead or absent from the city may find themselves in uncomfortable quarters before the next year is out. Meanwhile, Mr. Hopkins assumes his office and promises reforms, which, if carried out, will make him a benefactor to the city. He finds the finances in bad shape, according to the report of the expert, who, during Acting Mayor Swift's time, has been examining the books—almost \$2,721,000 short, though there are assets against this, not yet available, of nearly \$2,000,000. Many of the departments are badly managed, and in not a few of them business is almost demoralized. It will require business ability of the first order, and unswerving honesty as well, to bring order out of this chaos. That the new mayor can do this in fifteen months, the time of his term, even if he be minded to attempt it, few believe, though all are ready with their sympathy and assistance if any desire in this direction is discovered.

A Warning.

The readers of the *Congregationalist* ought to be on their guard against a Nestorian Christian who calls himself Rabbi Baba. The secretaries of the Presbyterian Board of Foreign Missions have not issued their warning against him a moment too soon. His attempts to raise money in larger sums than honest labor could secure led to his being confirmed in the Episcopal Church in New York and to his asking Archbishop Corrigan to receive him into the Roman Catholic Church. Before the latter had time to receive definite reports concerning him from Persia, Dr. Henson received him into the First Baptist Church here, although he was put on his guard against him by a missionary from Oromiah who knew him well. The rabbi is a man of ability, an Oriental scholar of some repute, and evidently not averse to having friends in a good many different denominations.

Not many men, after a pulpit service of more than ten years in a busy Western city, can draw an audience of fully 600 on a stormy night in the week-time to hear a lecture for which those attending are required to pay. This testimony to the high position he occupies as a minister and as a citizen has been paid Rev. Dr. W. F. Day of Ottawa, as he gave, for the second time, his

lecture on The Land of the Midnight Sun. That the sum realized from the sale of tickets went for benevolence only enhances the honor which comes to one whose chief ambition is to do good and who is never happier than in sacrificing himself for others' sake. Here is a case where a prolonged pastorate has been productive of nothing but good, and we trust it will be continued many years to come.

Chicago, Dec. 30.

FRANKLIN.

FROM THE TWIN CITIES.

Growth and Fellowship.

Certain kinds of growth cannot be tabulated in our Year-Books. We have known churches which under a faithful ministry have really been born again, so that the whole church life has come to move on a higher plane, and yet in the figures of the Year-Book they appear no stronger, perhaps a little weaker, than before. It sometimes means quite as much for stable and honest church life when a pastor reports 100 names taken off the church rolls as when he records 100 additions.

Pilgrim Church, Minneapolis, has been much prospered for the past year and a half under the pastorate of Rev. C. B. Moody, and has received during this time 152 members; but they will take another advance step in substantial progress when they carry out the resolution of a recent meeting to reduce the roll by using strong measures to induce all absent members, and those in the city who by removal have come within the bounds of other parishes, to take their letters. There is no more practical way of helping the fellowship of our churches in cities than by creating a sentiment in favor of making the transfer of church membership and residence come close together, and Pilgrim Church is setting a good example in a needed reform.

The fellowship of the Minneapolis churches has had another very practical expression in the help recently given to Lyndale Church in its extremity. This church, in the flush of the "good times," built, as the event has shown, beyond its means, has found its debt burdensome, and this past summer could not provide for a floating debt of \$4,000 which came due. They voted, when times were darkest, to give up the church. Later a council was called to consider the situation and a committee, of whom Rev. C. B. Moody was chairman, appointed to raise \$2,000 of the \$4,000 from the sister churches. Dr. Wells of Plymouth lent himself, heart and pocketbook, to the cause, and that congregation raised \$1,000 for this purpose. At the meeting of the Congregational Club, Dec. 22, Mr. Moody was able to report the entire sum pledged, the church saved from present distress and a good outlook for the new pastorate, which begins in January.

In St. Paul the fellowship of the churches has been wonderfully strengthened during the past four or five years. The movement dates back pretty definitely to the formation of the Congregational Union, early in 1888. That organization has brought our ministers and representative laymen together monthly for conference about the common work, and results have been accomplished in the planting of three churches and several missions, which would have been utterly impossible without such an organization. Under the leadership of Mr. C. W. Hackett and our city missionary, Rev. J. B. Drew, the work has been pushed steadily forward through the hard times, and at the annual meeting

of the union in early January the building of two new chapels will be reported as part of the work of the past six months.

An Interesting German Body.

A topic came before the St. Paul Ministers' Meeting, on Dec. 18, which is sure to have a wide discussion before long. Rev. H. H. Tleer, pastor of the German Evangelical Independent Church of the city, gave an account of that group of churches with which he is connected. Their history reaches back in Germany to the union of the Lutheran and Reformed Churches affected in Prussia in 1817, the terms of agreement being the acceptance of what was common in the symbols of the two bodies and the substitution of the very words of Holy Scripture for what was in contradiction. The unchurched condition of the German immigrants in Missouri was brought to the attention of Mr. Richard Bigelow of Plymouth Church, Brooklyn, and he appealed to the university at Basle, which stood for the scheme of union, to send missionaries who could minister in one congregation alike to Lutherans and members of the Reformed Church, promising to see that such missionaries should not suffer want. He kept this promise, gave liberally to the missionary work of the new churches and helped to build a college and theological school at Mathersville, Mo., where the ministers of this group of churches have been largely educated.

These churches constitute the German Evangelical Synod of North America, and number nine hundred and forty congregations and are rapidly growing. Their traditions are thoroughly German; the unit in their church life seems to be the family, rather than the individual; they confirm and keep the Christian year, as in the churches from which they sprang, but in government they are purely Congregational. The most remarkable thing about them is that they do not consider themselves a church or denomination, but a form of missionary work among those scattered abroad, and they are expecting to unite with some larger denomination in the church of America.

At a meeting held within a year in Chicago, a vote of their ministers on the question, With what denomination ought we to affiliate? was overwhelmingly in favor of the Congregationalists. Our work among the Germans is evidently older and more hopeful than is generally known.

Two Recent Dedications.

A gratifying proof of the growth of the country or town churches in Minnesota is seen in two recent dedications, one at Little Falls, Rev. William Moore, pastor, Nov. 24, where a primitive wooden structure was replaced by a commodious and well-appointed modern church, costing \$6,000; and the other at Alexandria, Dec. 17, Rev. G. E. Soper, pastor, where the new building is of brick with brown stone trimmings and cost about \$20,000, and this sum was fully pledged on the day of dedication. These neighboring pastors deserve much credit for the successful completion of their building enterprises, but honor should not be withheld from those who have ministered before them in very humble edifices, and in many tears sown the seeds of the present prosperity. We remember visiting one of these fields when the work seemed almost a forlorn hope, and we have prayed with more than one pastor in the other when burdens were heavy, and cannot forget how the

foundations of these churches rest on the sacrifices of the pioneer pastors.

For more than eleven years I have shared in the church life of this rapidly developing State, and not without some heart pangs do I step outside the bounds of its fellowship, perhaps not soon to return. J. H. C.

CURRENT THOUGHT.

AT HOME.

W. St. Chad Boscawen concludes in the January *Harper's* an article on Egypt and Chaldea in the Light of Recent Discoveries thus: "In the mounds of Chaldea, in the ruins of Southern Arabia, the shores and islands of the Persian Gulf, in the primitive settlements of Egypt, are to be found the buried pages of the opening chapters of the history of civilization."

The Lust for Speech is a suggestive article in the *Sunday School Times*, by J. MacDonald Oxley, the Canadian author, in which he asks whether "there is not an overplus of loquacity (in the sphere of religious work) which makes for neither the good of men nor the glory of God." He gives illustrations of clerical "lust for speech," which illustrated at the same time very peculiar ethics, and remarks, "What a delightful relief it would be if speakers made a rule of saying only what they had to say, and then coming to a full stop! What a gain in freshness and force our services would have."

The Problem of the Foreigner is sensibly discussed by Dr. H. D. Jenkins in the *New York Observer*: "No State has ever achieved political or even commercial greatness behind closed gates. No State has long retained political or even commercial supremacy which opened wide its doors and bolted them back. God did not make man to become either a hermit or a communist, and a nation to be prosperous and long lived must be neither a nun nor a courtesan. The existence of the family is not the denial of philanthropy, and wise limitations of citizenship are not contraventions of the brotherhood of man. An enlightened selfishness is sometimes the highest form of benevolence, and before the plow can do its work it is at times necessary to let the sword create a desert round the unfenced field. There is no surer way to accomplish little than to attempt too much, and when Socrates proclaimed himself 'not a citizen of Athens but of the world,' he did more to wreck the republic than to save the race."

ABROAD.

Dr. Alex. Mackennal, in the December *Review of the Churches*, says: "The question is at length to be fairly presented to English Congregationalists whether there is such a thing as a Congregational ministry for the efficiency and sustenance of which all the churches are to enter into definite obligation; or whether the old tradition is to be followed, according to which a Congregational minister is simply a pastor of an Independent church, whose relations to the body at large are left to be determined by friendly feeling and the personal conscience. This is the significance of the vote of the assembly in October, which postponed the consideration of reorganizing the Church Aid Society as a home missionary organization until the question of a Ministerial Sustentation Fund should have been adequately discussed." Rev. Alderman Fleming Williams gives the explanation of the miners' attitude in the recent great coal war: "The men say they cannot do as their fathers have done; that come what may they will not accept the depression of their life's standard of demands to the old level. . . . We have preached to these men a gospel of self-reverence, we have opened schools in their midst, we have brought public libraries to their doors, and in a hundred ways placed them under the influence of educational forces calculated to raise their whole conception of the dignity and rights of life. . . . Our (the churches) work tends to make the present industria

system impracticable, and dare we refuse to help men and masters alike in securing those readjustments which an advancing Christian civilization renders inevitable?"

Prof. W. T. Davidson, the English Wesleyan scholar, writing to *Zion's Herald* on The Theological Drift in the Old World, gives some modifications in the form of Christian doctrine which he thinks "seem to be called for, and are being admitted, under the pressure of new truth which God is teaching the church from without." "It seems by no means unlikely that the views both of the personality and mode of working of God, as entertained by the church, are being enlarged by the fuller revelation made to us of His work in nature. It might be safe to prophesy that in twenty or thirty years' time different language will be used concerning 'the supernatural,' even as that current today differs from the modes of thought and speech which prevailed twenty or thirty years ago."

There is a passage in a book review written by Rev. P. T. Forsyth for the *London Independent*, which is significant. Referring to Law and Norris and other mystics, he says: "The very wealth of these more mystic intelligences tended to foster in them the delusion which has made the church so disastrous in some respects to the kingdom of God—the delusion that revelation consists of ideas instead of a personality, and consequently that a church must stand or fall by a compendium of statutory and authoritative dogma. To these full and piercing minds revelation was absolute truth in the form of knowledge, rather than absolute goodness in a redemptive personality. And when this belief is taken in earnest it must lead to intolerance. It is at the root of the intolerance of the High Churchman today. It created the figment and fetish of the Episcopal succession. It was the *regula fidei* that called into existence the apostolic bishop. And if the symptom is to be banished we must cure the disease. Revelation must be rescued from the misuse of the Logos idea. It must be placed for its true center on the Protestant idea, which is the redemptive power of a personal Saviour, and not a saving truth or a universal and implicit reason. If any system of truth is absolute, no toleration is possible. Granted their premises, the dogmatic High Churchmen are perfectly right, and more faithful than many half-hearted people with truer premises, which they cannot measure, prize or apply. Only if a personality be the real form of absolute truth can we exercise at once that force, freedom and affection which are the true fruit of a faith directed upon the object which makes faith Christian."

A MOTTO FOR THE NEW YEAR.

BY MRS. C. L. GOODELL.

"The Lord is my Shepherd, I shall not want."

Many of God's dear children have found strength and comfort in this, and so may you. Say it over and over to yourself and make it your own. Say it to yourself every day. Say it when cares press and your purse is low, when you feel your strength is small and your faith weak.

Who is your Shepherd? The Lord who loves you, who cares for you, who follows on after you when you stray away and brings you back to His own bosom where you are safe and nothing can harm you. When the Lord is your Shepherd and Keeper, all your wants, temporal and spiritual, will be supplied, and you will lack nothing that is good for you to have. "I shall not want."

Go then to Him in loving confidence, and take from Him all His gracious promises. Believe they are meant for you. Rejoice that you have such imperishable riches that can never be taken from you.

Boston Highlands, Dec. 27, 1893.

LIVING BY THE DAY.

BY REV. THEODORE L. CUTLER, D. D.

"My house was well built," said a farmer once to me, "for it was built by the day." That is the way in which the best, strongest and happiest lives are built; they are not constructed "by the job," but one attainment in grace is laid upon another, like the blocks of granite in a solid house wall. Each day brings its duty to be done, its temptation to be met and conquered, its burden to be carried and its progress to be made heavenward. There are 365 days in every year, but really there is only one working day, and that is *today*. Sufficient to each day is the labor thereof.

This is just the sort of living that I commend to my readers. God means to shut you up to this style of thinking and planning and doing when He makes His gracious promise, "As thy day so shall thy strength be." The journey made up a mountain is simply a succession of steps. If the climber attempts to leap upward he exhausts his strength, if he looks down he grows dizzy, and if he looks too far forward he gets discouraged by the distance yet to be surmounted. So in accomplishing each day's work you have simply to take one step at a time, and to take that wisely is all that you need to think about. Take no anxious thought for the morrow. God never made a Christian strong enough to stand the strain of today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the foolish experiment. We have a right to ask our Heavenly Father for strength equal to the day, but we have no right to ask Him for one extra ounce of strength beyond it.

My friend, learn to take short views. If you have money enough today for your daily wants, and something over for Christ's treasury, don't torment yourself with the idea that you will yet fetch up in an almshouse. If your children cluster around your table today, enjoy the music of their voices, train them for God and trust them to God, without racking yourself with a dread that the little ones may be carried off by scarlet fever, or the older ones may fall into bad marriages or some other disaster. Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God. Its daily song is:

Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

So we exhort you again most earnestly to take short views. Let us not climb the high wall till we get to it, or fight the battle till it opens, or shed tears over sorrows that may never come, or lose the joys and the blessings that we have by the sinful fear that God may take them away from us. We need all the grace that He can give us for today's burdens and today's battles. I would not penetrate into the secrets which tomorrow hides if I could. It is far better to know whom we trust and that He is able to keep all that we commit to Him until the last great day.

Why forecast the trials of life
With such sad and grave persistence,
And look and watch for a brood of ills
That as yet have no existence?

Strength for today is all we need,
For we never will see tomorrow;
When it comes the morrow will be a *today*
With its measure of joy or sorrow.

The earnest Christian who lives by the day not only faces each duty or each trial as it comes, but he also is on the lookout for

each day's opportunities for serving his Master. Almost every Christian promises himself that sometime or other he will be very holy-minded and very useful. The growing, productive Christian is he who is on the watch for opportunities and grasps them when they come. The beautiful morning-glories which opened in my little garden yesterday are all withered away. So went some precious opportunities to serve my Saviour and to do good to my fellowman—they will never bloom again. But there were fresh flowers that opened with this morning's sun; even so doth our Master give us a fresh chance to serve Him and to bless others every day we live. Here lies the generic difference between profitable and unprofitable Christians. The one class are always looking out for opportunities to do a kind act, to gain an influence, to win a soul to Jesus.

The Earl of Shaftesbury in England and William E. Dodge in America were two men whose lives illustrated grandly the principle of grasping every day's opportunities to strike a stroke for Jesus Christ. The holy and heroic Gen. Samuel C. Armstrong of Hampton Institute—the noblest benefactor the negro has had next to Abraham Lincoln—left a remarkable paper, written just before his death, in which he says, "I have never made any sacrifices." It was joy and ecstasy, the very life of his life, to be doing good; the "sacrifice" would have been to miss the precious opportunities which each day brought him. Harlan Page made it a rule never to talk to any person even for fifteen minutes without saying something helpful to profit that person's soul. Our days are very much what we choose to make them. The happy days are those in which we improved the golden occasions, and the most terrible specter that can haunt us is the ghost of a lost opportunity. That is what will make hell so unendurable to those who fling away Christ's loving offers and their time for repentance.

With new duties come new supplies of grace every morning to those who seek it by honest prayer. We cannot live on yesterday's meals. As the children of Israel gathered fresh manna every morning, so must we look upward for a fresh supply of heavenly "rations" for the day's march. The early hour is the best for prayer and for feeding on God's Word. That godly-minded Christian, Garret Noel Bleeker of New York, used to go home also at noon-day not only to take his meal with his family but to have a few quiet moments with his Master. Arthur Tappan had a room up near the roof in his store for noontide devotions. In these times of awful stress and strain on business men, would it not clear their heads and nerve their faith if they would stop amid the heat of the day's toil and hurry to have a few minutes face to face with God?

The secret of happy days is not in our outward circumstances, but in our own heart life. A large draught of Bible taken every morning, a throwing open of the soul's windows to the precious promises of the Master, a few words of fervent prayer, a deed or two of kindness to the first person you meet, will brighten your countenance and make your feet "like hind's feet" for the day's march. If you want to get your aches and your trials out of sight bury them under your mercies. Begin every day with God, and then, keeping step with your Master, march on toward home over the

roughest road or in face of the hardest winds that blow. Live for Jesus by the day and on every day until you come where "the Lamb is the light thereof" and there is no night there!

PLANNING WORK.

BY REV. A. H. QUINT, D. D.

If I were to write that the beginning of the year is a good time in which to form purposes, I am afraid it would excite some ridicule. So I will not refer to the beginning of the year, but will content myself with asserting that purposes are essential to accomplishment. - People who do not make plans, and sustain those plans by energetic means, ought not to hope for success. Neither secular nor spiritual ends are attained without definite effort. At least it is rarely the case that what seems to be merely chance is the road of prosperity. Persons do not drift into achievement. Deliberate consideration, careful judgment and firm purpose are indispensable. I would not laugh at the child who, on New Year's Day, determined to do some particular thing every day in the year. I may fear that he will not persevere, but he may, and somebody will.

What I have specially in mind is the fact that certain means are to be wisely selected and employed for certain desired results. This seems very simple, but the simplest things are the ones we overlook. In church work, for example, what definite plans has one made whereby to secure some distinct and perhaps vital object? It is scarcely later than the beginning of the winter activity. Is a great end in view and are instruments and methods decided upon? Religious work is not wisely haphazard. A campaign without plan and without an objective point is likely to be a failure.

It is now and then said that a church must act upon business principles. This sentence may be taken in two different senses. One, and that the most common, has in view moneyed interests. It means that a minister must be obtained for a salary, not according to his worth or his need, but according to a low price fixed by competition. It means that the public exercises must be prepared, not upon a spiritual basis, but in the line of theatrical performance, gewgaws and frippery, to draw in those who like amusement. It sometimes means placards, and handbills, and undignified topics calculated to stimulate curiosity. All this is sometimes called acting on business principles. But it is not. It omits the essential idea of business principles, which is the adaptation of means to ends. This idea keeps permanently in view the spiritual object of the church and the spiritual methods by which that object is to be reached. There is nothing gained, a true business man must know, by lowering the dignity of the gospel, or disparaging the preaching of the Word, or by substituting claptrap for the faithful prayers and labors of an earnest Christian membership. To lower the power of the gospel for the sake of bringing people into the pews so as to pay the pew rents is not business.

But there is a correct sense in which it may be said that church work must be carried on upon business principles. This contemplates the true object of such work and the proper methods for attaining it. It knows that the work is the salvation of men, that the commission comes from the

Lord, that Christian truth, Christian labor and Christian faith are the instrumentalities. All these are to be wisely used. True business principle means intelligent work and the assurance of the right to rely upon the Holy Spirit for a blessing upon such work—with no right to expect that blessing upon idleness and indifference. The boldness of faith in earnest souls is a factor in the Master's business.

But all methods and all means will naturally lead to just such success as wisdom in planning and energy in using might expect in any other work of life. There are natural laws in spiritual activities. I believe that Napoleon is credited with the saying that God is on the side of the strongest battalions. He did not originate this saying. It is traceable through Tacitus to Julius Caesar. It is repeatedly found in French writers, sometimes saying "squadrons" instead of battalions, and sometimes varying into the heaviest artillery, while I do not recall an English writer approving it. Perhaps all but the French are afraid of it. But why? If God is not on the side of the strongest battalions, He denies the laws which He has established.

His law is an inducement to make battalions strong, and is a promise to such battalions. Will he falsify a principle? A careless reader may, however, confuse strength and numbers. The stronger battalion may be far less numerically, but, by reason of discipline, drill and skill in handling, may be far stronger than a force of greatly superior numbers. Or it may be stronger by reason of position. Or it may be stronger by possessing an intense enthusiasm or lofty principle which counts life itself as of little moment. Whatever may be the elements which make true strength that strength prevails. If a half-inch cube of a certain Aberdeen granite required a pressure of 24,000 pounds to crush it and a certain kind of white marble required but 8,000 pounds, is there any doubt as to which would be chosen by one to whom strength was the only element, or any doubt as to which God had given permanence? If an enormously heavy traffic needs rails weighing ninety pounds to the yard, it means that God prefers this rail to the old one of sixty pounds and blesses it. Wisdom adopts and uses the best which God has provided to accomplish needed good.

It is fair to assume that the blessing of God will accompany all legitimate plans for Christian success which are intelligently conceived and energetically carried forward. If it were not so, courage would fail. The whole drift of the Scriptural directions for preaching the gospel is certainly in this line. Results are to be expected. I think we can find lessons in the work of some of our evangelists. One of them will have, first of all, a definite and powerful conviction of the great truths of the gospel—truths vital to the salvation of men. He begins a given work with a definite object in view. He makes his plans with deliberate care. He arranges a substantial, though not inflexible, outline of progressive preaching. He secures the co-operation of praying Christians. He proceeds with the expectation of reaping a harvest.

We may sometimes think that there is some needless machinery, but the purpose and plan and energy might well suggest possible principles to our pastors. A plan of work, a general outline of truth adapted to the needs of the people, a consecrated

purpose, a patient energy and a trusting faith—these, with the co-operation of even a few intensely interested helpers, which can always be secured, will have assurance of success. I wish that somebody had made me understand this years ago.

I have seen it stated that Lyman Beecher used to say that when he and his son Edward were led to feel that there ought to be a revival they would set themselves to work, and the result would follow. He meant this, if he said it, in no human pride, but in the belief that God would bless the means which He Himself had ordered for the advancement of His kingdom.

ANTICIPATION.

A NEW YEAR'S MESSAGE TO YOUNG MEN.

BY JAMES LOGAN GORDON, GENERAL SECRETARY
BOSTON Y. M. C. A.

There is an individual in the realm of commerce known as the "long-headed" man. He has been honored with this enviable appellation because of his ability to look "a long way ahead." He has developed within himself, by persistent study, a mental habit by which he is able to project himself up, and out, and into the realm of the prospective. He seeks to ascertain by a careful study of men and things what sort of legislation is about to be enacted in the congress of circumstances, and then prepares himself accordingly. He wears the mantle of prophecy in the sphere of business enterprise and is constantly referred to as "a very far-sighted man."

Nine-tenths of that which men call "genius" is born of foresightedness, and is the natural result of a wise anticipation, which leads to careful preparation and finally culminates in a sudden but timely manifestation of power.

My New Year's message to young men can be expressed in one word: *anticipate*.

Every mountain peak has been dug out of an ocean bed. The tree does not project its branches upward an inch higher than the roots of the tree drive their finger nails down into the hidden depths of the soil. Nature loves a perfect balance and seeks a perfect equipoise. History equals prophecy and prophecy must find its equivalent in history. That which is to endure must have sufficient time to mature. The thing of which your vanity permits you to boast that it can be done "without a thought" will probably be permitted to pass by unsought. "Quick as a flash," without the labor necessary to secure rapidity as well as quality, will probably end in a cypher at the last.

Labor is the only legitimate mother of leisure. The persistent effort of the artist during the quiet hours of preparation is the only thing which gives birth to the "perfect ease" with which he executes his performance and secures the approval and applause of his audience. The preparation of the spirit for which we pray so earnestly may come in its full measure when we know the meaning of the words "prepare ye the way of the Lord." Men who are not over-anxious to move are sometimes heard beseeching "the Spirit" to move them.

Man's best God blessed secures the highest success in the realm of splendid achievement.

Twenty years ago, before D. L. Moody was the famous man he is now, somebody noticed that whenever he attended a convention of Christian workers he did not

spend his leisure moments between the sessions sitting in the parlor of the house where he was being entertained, passing the time chatting pleasantly with his brother delegates, but that, as soon as the meal was over, he would excuse himself and retire immediately to his room, in order to spend every available moment in fitting himself for more efficient service. While some of his friends may imagine that he has preached his wonderful sermons, the texts and titles of which are so familiar to the world, with such repetition and frequency that they roll out of his heart with scarcely a thought of a preparatory character, I am informed on good authority that every one of these old addresses are the constant subjects of new and earnest preparation, the man of God going over the old outlines in secret and in prayer until they kindle afresh in his heart the fierce fires which have flashed forth such tongues of spiritual power over audiences of thousands both in Europe and America.

James A. Garfield knew the importance of anticipation. He was in the habit of making thorough preparation on some subject not yet before the people, but destined, sooner or later, to receive attention. He would prepare an address on the subject, place it in a convenient pigeonhole, take it out and review it from time to time and, when the subject or question or problem was finally thrust upon the minds of the people, and that usually much earlier than the most experienced had anticipated, Garfield would surprise even those who knew him best by his wise and mature utterances upon a subject, with the bare outlines of which his fellow-statesmen had scarcely had time to become familiar.

Daniel Webster is known to have written paragraph after paragraph and then committed them to memory, and after he had memorized each paragraph he would review and recite one after the other until they became a part of his very soul tissue. These were the wonderful utterances which would flash out at the close of every important division of his speech or address. He did not depend upon them for his speech, but they crowned his speeches with their beauty and splendor, and the element of preparation spent on these finishing lines and thoughts must be regarded as a suggestion of the persistent efforts spent upon the speech itself.

John B. Gough in his autobiography says that while he made no systematic preparation when about to deliver a lecture, yet every unoccupied moment spent in a railroad station waiting for a train, or in his hotel room waiting the announcement of the dinner bell, was employed in a mental effort to add to his intellectual accumulation of illustrations, facts and arguments.

The book lover who reads the musical sentences of Macaulay is not always aware that the historian worked upon his paragraphs as the jeweler works upon a diamond in the rough, when he would bring it out into the perfection of its beauty. Macaulay would be so thoroughly occupied grinding and curving his marvelous sentences that even as he walked through the streets of London he would constantly find it necessary to apologize to some surprised member of the human family into whose anatomy he had steered and over whose physical frame he had almost walked, so absolutely lost to the outer world was he in his effort to secure the best garment for

the last child of time born out of the inner realm of thought.

Christ's three years of public service rested upon thirty years of private life. Moses spent forty years in the court of Egypt and forty years in the quiet seclusion of the desert before God commissioned him to begin his life work. For forty years Joshua acted as an assistant to Moses, but these years were years of careful preparation, and when the divine commission was sounded in his ears he at once gave an order which was worthy of an experienced general—"Within three days ye shall pass over." Cultured Paul, the very personification of energy and impetuosity, devoted three years in the age of the world's supreme crisis to becoming perfectly familiar with the personality of Jesus Christ as the One in whom all truth found a proper proportion and perfect blending.

No man ever prepared and completed a good work for which he did not find the hand of God ready and the hands of man empty and needy.

SOME CHARACTERISTICS OF THE ENGLISH DAILY PRESS.

BY EDWARD PORRITT, FARMINGTON, CT.

About the first thing that would strike an American in regard to metropolitan and provincial morning papers in England, in any contrast of the daily press of the two countries, is the extent to which the reporter is held in check as compared with the free hand which he is given on most of the American daily papers. Only in one or two departments of English reporting is there a tendency to run to length. One of these is the reporting of the proceedings of Parliament and of political speeches, and the other, a much newer development, the reporting of sensational cases before the law courts. The eagerness for news as to what is going on in Parliament is older than the daily press. Parliamentary debates were published in weekly papers and magazines, when the reporters and printers who engaged in the work of producing them did so at great risk, and were liable to be summoned before the House and sent to Newgate or to the Tower for breach of privilege. Ever since the press was admitted to the galleries of the House of Commons, and especially after the use of shorthand became general among reporters, the English daily papers have devoted a large portion of their space to the debates at Westminster, and when Parliament is in session it is almost a canon in every daily newspaper office that the first editorial should deal with the last night's sitting of the House of Commons or with the political speeches made outside the walls of Parliament.

It frequently happens that as many as eleven or thirteen columns of a London or a Manchester morning paper are devoted to Parliamentary reports, and by a large proportion of the newspaper's constituency these long reports are carefully read. Busy men may content themselves with the summary, with the leading editorial, or with what is known as the Parliamentary sketch, but people who take an active interest in politics read the full reports. It is much the same with the speeches which are made outside Parliament. If Mr. Gladstone or Lord Salisbury, Mr. Balfour or Mr. John Morley makes an hour's speech at a political banquet or a demonstration, most of the leading morning papers report it almost verbatim. English people never seem to

tire of political speeches. For the past five years it has been almost impossible to say anything new for or against home rule, yet during this time the Irish speeches of the party leaders have been reported with as much detail as though the controversy were quite new.

In the reporting of these speeches there is rarely anything approaching partisanship. A Tory editor is, of course, more disposed than the editor of a Liberal paper to throw aside other news items to make room for a three column speech by Lord Salisbury or Mr. Balfour, but if the Liberal editor undertakes to report the speech he will do so with as absolute fairness as his Conservative contemporary. English reporters and sub-editors are supposed to know no politics in the discharge of their work, and rarely, if ever, does a reporter willfully and for partisan reasons garble or distort a speech. The well-trained English reporter knows to a nicety where reporting ends and editorial work begins, and seldom trenches upon the province of an editorial writer. Sometimes in the introductory sketch, preceding a verbatim report of a great speech, there is a partisan bias; but this introductory matter is printed in larger type than the body of the report and is obviously the work of an editorial writer. The report of the speech which follows is generally alike word for word in the newspapers of both political parties and is the work of the same corps of reporters.

An English editor has no hesitation at firing hot shot at a political opponent, but the opponent so assailed has to keep his eye on only one battery—that planted on the editorial page. On the news page he will receive most of the courtesies which the paper accords to its own political allies. There are some grounds for the belief that this non-partisan character of English reporting accounts for the hold which political speeches have upon English newspaper readers, and for the growing tendency of educated and thoughtful people to form their opinions more upon what a politician says and does than upon the interpretation of his speeches and actions in the editorial columns of the newspapers. The editorial writer helps to keep his party together, but it is extremely doubtful whether, nowadays, the editorial columns of the daily press make many political converts.

English people seldom read more than one morning paper, and usually it is of the political complexion of the party to which they belong. The editorial opinions of the papers on the other side, therefore, seldom come under their notice, and for the most part the political editorial writers are engaged in preaching to the converted. When the home rule split occurred in 1886, Mr. Gladstone was left with only one morning paper in London, while in Birmingham, Edinburgh, Glasgow and Aberdeen the strongest and most prosperous papers, which hitherto had all been Liberal, deserted him, and for all practical purposes went over to the Conservative party. At times the Gladstonians have been disposed to attribute some of their reverses in the midlands and in Scotland to the lack of newspaper support, but it is doubtful whether they really owe the loss of a parliamentary seat to this cause.

All over England the morning papers are bought almost exclusively by the middle classes, by the men who are making, in trade or in professional work, incomes ranging

from £200 to £1,500 a year. Even before home rule became a factor in English politics, these classes were parting company from the advanced Liberals, their movement toward conservatism unmistakably manifested itself at the general election of 1880. The reform act of 1885 would have quickened it even if there had been no home rule bill in 1886, and when the home rule split occurred the middle classes flocked to the Unionist standard and separated themselves from the Radicals who now so largely make up Mr. Gladstone's following in the constituencies. No morning paper can be long maintained in England without the support of the middle classes, a fact which is made obvious by the lack of success which has attended efforts to set on foot new Radical papers in several of the cities in which in 1886 the existing Liberal papers sided with the Unionists. The working classes in England vote with Mr. Gladstone, but they form no large part of the constituencies of the morning papers. When a working man reads a daily paper it is an afternoon journal, and the afternoon papers give much more attention to sport than to politics. The working classes support the local weekly papers, generally those in accord with their own political views, but when a general election is in progress a first-class platform speaker can influence more votes in a working class constituency by half a dozen speeches than the local editor can do in a year.

Papers of the highest standing frequently devote a page to a sensational suit in a divorce court or to a trial at the central criminal court. While this tendency has been manifesting itself, and has been a cause of regret to many admirers of English journalism, it ought to be noted that so far there has been no breaking through of the rule by which all comment on a case is reserved until the judgment of the court is made known. When a sensational case is coming before the courts, there is no attempt on the part of the daily press to publish long statements in regard to it in advance. The papers content themselves with a short statement of the case and the announcement of the names of the counsel who will conduct it, and it is only in cases of first importance that these announcements are made.

A little while ago, when a slander action was pending in the Queen's Bench division, a new halfpenny morning paper, which is struggling hard for a place in London, set aside this honorable rule. As soon as the case was called, counsel for the plaintiff directed the attention of the judge to the matter. The editor and publisher were immediately summoned before the court and heavily fined for contempt. Much the same rule is followed in criminal cases, especially in those of murder. There is no systematic endeavor to anticipate evidence which will be tendered before the coroner, and again before the magistrates at the police courts, and between these two preliminary investigations and that before the judge of the high court who finally hears the case, there are seldom any references to it in the newspapers. If any references are made they have to be written with care, as any transgression on the part of a newspaper renders its editor and publisher liable to a smart punishment for contempt of court.

Taken as a whole the English daily press can hardly be described as cosmopolitan. The leading daily papers publish full services of news from the capitals of England's

great continental neighbors, especially from Paris and Berlin, but America and the English colonies come in for rather scant attention. None of the daily papers publish regular mail letters from Canada or Australia, and the only news which is received from these outlying portions of Greater Britain is that which dribbles over the cables, seldom more than twenty or thirty lines a day. As regards America, three or four of the London papers have correspondents in New York who send them brief cables, mostly of a sensational character; but not a single English daily paper publishes letters from America of the style of those which Mr. Smalley sends from London to the New York *Tribune*, or Mr. Harold Frederick to the New York *Times*. Some of the papers publish an occasional letter from America, but these letters generally deal with the grotesque or the sordid in American life, and are largely responsible for the peculiar ideas which untraveled Englishmen still have about the United States.

A ST. LOUIS CELEBRATION.

BY REV. E. B. WEBB, D.D.

The New England Society of St. Louis celebrated Forefathers' Day Dec 21, and a notable affair it was. The banquet hall, the upper story of the Mercantile Club House, is a feast of itself. An impression of strength and beauty takes possession of the mind as one enters its spacious doors. It is claimed, perhaps justly, to be the finest banquet hall west of the Mississippi. And the arrangement of the company, 200 gentlemen and ladies, seated about small tables, as if in family groups, was a peculiar and a very attractive feature. Every one had ample room. Conversation became at once natural, spontaneous and satisfactory. For the hungry there was an abundance, and for the dainty there was a variety to provoke appetite. And there was no hurry, confusion or arrogance. Contentment, comfort, ease—one could hardly obtain more in his own home.

But the main thing was not the dinner, ample and excellent as it was, but the feast that followed the dinner. And here the appetite and taste of a staid and sober New Englander was highly gratified. Perhaps, taken as a whole, the speaking would not be characterized as brilliant, though bountiful. But it was better than brilliant, it was true to the occasion. It was governed by a clear appreciation of what the Forefathers were and of what they wrought. Their principles, their sacrifices, their sufferings, their struggles were well in mind. And there was no halting and stammering over their blemishes or intolerance.

The speakers recognized the greatness of the Puritan and Pilgrim, and their mission from God and for mankind. And they did not demand of them the flippancy of a dancing master, nor the etiquette of the court of Charles I. Indeed, more than once or twice there flashed out from the lips of the speakers a recognition of an invisible, but almighty, Spirit, who made them what they were and pushed them on to achieve what they did. Brave, fearless of danger, prodigal of life as they were in the interest of truth and liberty, it does not require a prophet to hear a voice saying: "I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horsemen."

The president, if I may venture to particularize a little, gave a noble, appreciative, sympathetic address. He set the Forefathers before us as they were—strong, earnest, godly achieving men. And he declared his pity for the man who can find nothing in them but occasion for criticism or complaint. For himself, he neither sought nor saw any occasion to apologize for their character or their conduct. Gracefully introduced by the president,

Hon. M. E. Ingalls, president of the Big Four, followed with a fine address, appreciative, true to history and well turned upon the men of today and especially upon the citizens of Missouri. He is a man of good presence and of good reputation, a genuine New Englander, but it seemed to some of the audience, while attentive to all the difficulties of the case, that with the president of the Big Four the steam was not up.

Then came Governor Stone of the State of Missouri. He set himself at a very slow pace, but he showed staying qualities and came down well on the home stretch. He showed familiarity with New England, with her principles, with her best men and best writers, with her aims and her success, and he acknowledged her superiority in a very generous way. Once or twice, beginning a comparison which he did not finish, he suggested more than he said. His aim was evidently to contribute to the interest and dignity of the occasion, and he did it. In the last part of his address he eulogized the great State of Missouri and called upon her sons and her adopted citizens to develop her manifold resources and uphold her flag. And then, in a fine strain of patriotic enthusiasm, he swung out the flag of the Union over all, and said, "Be true first and last and forever to the stars and the stripes."

Mayor Walbridge, for the city of St. Louis, showed a clear appreciation of the Puritan spirit and possibilities—its success in the past and its responsibilities in the present. The mayor's speech was solid, timely and practical, good enough for any city in the land. His hits were the strokes of up and down good sense, worthy of attention and of practical enforcement.

Finally, Rabbi Leon Harrison was presented. A bright man, a right reader of history, with a clear understanding of what constitutes the permanent foundations of the nation, he spoke well of the Puritan—"a product of the Old Testament." Though it was very late when he began, he held the attention of the society through a good long speech. He had excellent matter and plenty of it.

I cannot close this letter without a word about Pilgrim Church. The city of St. Louis, reaching back from the river over several wooded elevations, is in a very important sense the gate to the Southwest. It has now a population approaching 600,000, has a number of the largest mercantile houses in the country and is rapidly extending in all respects. Religiously, Pilgrim Church, with her sister churches, holds the key to this gate. For the Southwest much less has been done than for the Northwest, but the Southwest is becoming better known and more attractive. Its climate is mild, its winters are short, its soil productive and the working of its mines rewarding. A great population is sure to find a home in its vast embrace. St. Louis stands to this region as a base of supplies, and must meet the new demands for meeting houses and ministers. O, for a great, strong, earnest soul to stand in Pilgrim pulpit and at the same time to minister to this opening region!

A name and a history of great worth already belong to this church. Among its members are many richly endowed and generous disciples of the Lord. A brotherly, sympathetic spirit pervades its membership and a desire to preach the gospel in its purity and power is manifest in its every movement. The denomination owes it to this church, the ministers in the Interior and in the East owe it to this church, in its present condition, to respond to its call for temporary service until a permanent pastor shall be obtained. I sincerely hope that no church will begrudge the loan of its pastor, when invited, for a few Sundays, in aid of an organization so important and so worthy. And speedily may the good Lord send them a minister of rich, varied and devout experience, a man who shall come to them in the fullness of the blessings of the gospel of Christ.

The Home

OLD REUBEN.

BY WILLIAM BREWSTER OLESON.

"Tis but old Reuben going by.
Who knows or cares
How his soul fares?
Or casts a glance of kindly eye?
"Tis but an old man going by.
To all o'erhead
His soul seems dead;
There is no rainbow in his sky.
And yet in yonder shaggy eye,
The famished look
Is open book
That tells the soul can never die.
Then greet old Reuben going by.
Make glad his heart
With love's own art—
A human soul is passing nigh.

HEATHEN CHILDREN IN CHRISTIAN HOMES.

Not long ago a girl twelve years old heard a story read from the Bible, and exclaimed in astonishment: "Why, that is one of the lessons in our Sunday school books. I didn't know they were *Bible*." This may be an extreme case, but it serves to illustrate the point we wish to make, viz., that there is a deplorable lack of religious instruction in the home nowadays. As a result the children of Christian parents often show an ignorance about Scripture facts and truths which would shame a heathen child trained in one of our foreign missionary schools. Parents excuse themselves by saying that it is the province of the Sunday school to attend to the spiritual culture of their children. Teachers, on the other hand, are handicapped by having only an hour a week at their disposal, fully half of which is taken up with singing and other exercises, and they despair of giving to the little ones in their charge any adequate knowledge of the Scriptures under such circumstances.

The only remedy for this state of things is to rouse the mothers to co-operate with the teachers by devoting Sunday afternoons to instruction at home. And the best way to enlist the interest of the home brood, whose ages generally vary from four to fourteen, is to introduce the element of entertainment, always keeping this subordinate, however, to the spiritual ends in view. Sunday games and plays should be used with caution, and it requires great spiritual force on the part of the mother to make them subserve the highest use. A mother said, recently: "My boys always have a good time Sunday. And they do not run around shouting and troubling the neighbors as some do, either. Their father reads Oliver Optic stories to them, then lets them go off for a walk in the woods. If it rains they have a sort of Sunday play." Inquiry showed that the "play" was a boisterous frolic, whose only claim to the adjective "Sunday" lay in the boys' personation of the animals going into the ark! Better the old time Puritan observance of the Lord's Day than such plans for making it pleasant.

But there are methods of objective teaching which are delightful to growing boys and girls, and we propose this year to make these methods a strong feature of the Home department. We know there are multitudes of busy housekeepers, with little time for study or devising schemes of their own, who will hail with joy any help in this direction. There is one class of mothers, how-

ever, to whom we say frankly at the outset that we shall have nothing to meet their case. We mean those who are in search of toys or objects which they can pass along to the children, saying, "There, run away now and amuse yourselves without bothering me." But for the conscientious mothers, who are really in earnest in their desire to train their little ones in the nurture and admonition of the Lord, and who count it no sacrifice to work *with* them, we shall have a most varied and interesting program from week to week under the head of Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton, who has charge of this important work, needs no commendation from those of our readers who followed her series of Christmas lessons in these columns. Although hampered in that particular series by being obliged to crowd into ten lessons material that should have occupied six months in teaching, it was evident to all who used them that she understands how to combine the two features of entertainment and instruction in a charming manner. One strong point in her exercises the present year lies in her happy adaptation of the lessons to the present course of International Sunday school lessons, although they are capable of being used independently equally well. She has also an original plan for teaching the Beatitudes objectively, and another for a series of missionary exercises which leaders of junior societies will heartily appreciate, and which can serve the additional purpose, if desired, of the missionary review lesson in the International course. Thus her plans coincide beautifully with those who are engaged in similar lines of Christian activity.

In the furtherance of this project she will introduce from time to time suitable objects or playthings to be sold at a low price, just enough to cover the cost of manufacture. The Bible Time Ladder mentioned in another column will be found serviceable for an indefinite number of lessons. It answers important foundation questions and in its revised form can be applied in an almost endless variety of ways.

Another strong point is that her methods necessitate a constant use of the Bible itself. There is always a judicious selection of passages, but the stories are not paraphrased. They are read in the delightfully simple and majestic language which young people easily grasp, the mother adding such explanations as may be needful. In this way the boys and girls become familiar with the Scriptures from infancy and the toys, meantime, furnish requisite occupation for restless fingers and active little brains.

The importance of engaging in these occupations *with* the children cannot be too strongly emphasized. Not many months ago a young man suffered capital punishment for the crime of murder, yet his mother was a Christian and had excellent theories for the training of children, which she expounded in public both by pen and voice. Doubtless she did enough *for* him in early childhood, but did she play and study *with* him? The most impressive years in a little child's life pass swiftly by, and the mother loses her opportunity who says in effect: "I must rest Sunday afternoons. My children go to Sunday school, I read to them a while, and in a few years they can read for themselves. I have no time during the week to prepare materials for Sunday occupations." It is to help, inspire and influence this class that Mrs. Colton's toys and sug-

gestions are peculiarly adapted. She has undertaken the difficult task, not of writing notes on the Sunday school lessons, to be used by special workers for an hour's time, but of furnishing entertainment for a whole afternoon to novices who have to be instructed what to do themselves as well as what to have the children do. She introduces enough of the play element to keep the boys and girls interested, yet holds steadily to the one purpose of bringing them to Christ. One busy mother, pressed with many cares, writes that she used these objective lessons and had a rich reward when her little son of eight years and of a turbulent spirit passed through a sweet and definite personal experience of the love of Christ.

GRATITUDE OR OBLIGATION?

BY VIRGINIA FRANKLYN.

I was sitting in an elevated railroad train, gazing idly from the window of the car at the brick and stone walls on either side of us, when my attention was attracted by a snatch of a conversation between two women seated opposite me. One was young and sweet-faced, the other matronly and dignified. Both were evidently ladies—in the best sense of the word. It was a question put by the younger of the two that arrested my wandering thoughts.

"Are the lower classes *ever* grateful?"

The answer was prompt and decided: "Never! And in all stations of life gratitude is rapidly becoming one of the lost arts."

On reaching home I consulted my Webster as to the meaning of the word "lost." Among other definitions was one that I thought applied to the "art" of which my unknown neighbor had spoken: "Not employed or enjoyed; thrown away; employed ineffectually."

We might paraphrase the quotation which states that "it is not all of life to live," and affirm that it is not all of gratitude to say "thank you." It is an easy and simple thing to make wordy acknowledgments of benefits received. It is another thing to live them. This makes me, although no pessimist, repeat the query above quoted: "Are the lower classes *ever* grateful?"

I think that were the inimitable captain of the Pinafore consulted on this point he would respond with the utmost *sang-froid* and truthfulness, "Well—hardly ever!"

For instance, how much appreciation of your goodness is felt by Bridget, who has been in your employ for two years? She has done her work faithfully and been promptly paid. The laborer is worthy of his hire, but she has received from you much besides hire. When she was ill you sent the drooping girl to bed, summoned your family physician, and paid his bill. Until she was quite strong again you employed a woman by the day to assist her in her work. When change of air was advised you allowed her to take a month's vacation and kept the "place" open until her return. At Christmas you have always remembered her generously. While she has been under your roof you have done all in your power to promote her comfort and to give her a good home. When you are ill she will, unless very hard-hearted, abide by the stuff and wait on you obediently. But let us go a little farther. Will she refuse to discuss your faults and foibles with a gossip acquaintance? Will she, when reproved by you, remember your former

gentleness? And, greatest test of all, will she resist the allurements of an easier place, higher wages and more "afternoons and evenings out"? If an "acquaintance" of her own kind strongly advises her to leave you when her month is up, as you are expecting a house full of company soon, does her gratitude to you stand in the way of her self-advancement?

Where, in this day, is found the family servant who follows the fortunes of her employer through adversity and evil report, asking only to be allowed to live and work for those to whom she owes grateful allegiance? I know she exists in the imagination of the optimistic novelist, but where in reality? Once in a great while she is met with, but she is beyond middle life, for she is of a generation that is fast passing away. In the servant of today does one find gratitude and its inseparable accompaniment, loyalty?

But—and this is the bitter thought—does the sin of ingratitude cease as we ascend the social ladder?

Once, when surprised and vexed by a censure I overheard passed upon me by a favored servant, I spoke forth my indignation to the best woman in the world: "I shall discharge that girl at once!" I declared, hotly. "She has not a spark of loyalty in her make-up."

The sweet voice of my counselor calmed me, as she laid a tender hand on my shoulder: "Dear child, don't fancy that 'some strange thing has happened unto you.' This is but an ignorant, uneducated girl. When you remember the disloyalty of some of her betters, can you wonder at her?"

Ay, there's the rub! How many of "our own kind" appreciate the meaning of loyalty and practice it? Gratitude is best expressed by the stanch, straightforward championship, the loyalty that will hear no evil spoken of the one from whom a benefit has been received. What would Montaigne and Bacon, with their lofty ideals of friendship, think could they witness the half-hearted fidelity which is fashionable in the latter end of this nineteenth century?

Said a *fin de siècle* young man to me: "Mrs. S. is a sweet woman, but I feel uncomfortable whenever I meet her. She did me a tremendous favor once. Of course I am grateful to her, and shall always remember her goodness, but"—with an outburst of frankness—"I find it fearfully hard to forgive her for putting me under obligations to her!"

And he thought he was grateful! The remark reminded me painfully of what a man of the world had said in my hearing months before: "A man ought to be ashamed to confess it, but he does not love best those to whom he owes most. Somehow the fact that it is one's duty to be grateful dampens the glow of affection."

There can be no duty of gratitude. It must be spontaneous or it does not deserve its name. The glow of thankfulness that warms the whole being, that sets pulses beating and brings the quick tears to the eyes, is not a matter of duty. We make a great mistake when we try to express gratitude in words. The stilted phrase, "I can never repay your kindness to me, and am deeply sensible of the favor you have granted me," does not touch the heart of the donor as does the honest and sometimes surprised, "O, thank you!"

That is enough, so far as words go. After

that let actions prove how genuine the phrase was. These actions must not be given with the thought of fair exchange or payment in kind. The man who does a kindness does not wish such appreciation as that. He does want loyalty and sympathy. If we watch and wait we shall find opportunity of living our appreciation of favors received. Sometime the friend to whom you feel you owe so much may be in trouble. When you go to him and say from your heart, "I am so sorry!" your debt to him is paid. And if you have a chance to prove yourself his loyal advocate when others censure him, he is your debtor.

Another proof of gratitude is forbearance. If a friend is unreasonable or seemingly severe, past record ought to go for something in your judgment of him. Has not that man shown you that he is your friend; has he not always been kind and considerate? Then, surely, you can prove the genuineness of your friendship by trusting him now. Love is not love without the faith that lives on through what appear to be inexplicable circumstances.

It is a great pity that people will confound obligation and gratitude. If a friend lends you money, expecting you to pay it back at your earliest convenience, you are under obligations to him. If, when you are in trouble, he comes to you and, expecting no return, shares your burden and, prompted by love, makes your life brighter, you feel gratitude. There is no obligation about it—you can't help it, that's all. The fact that your benefactor will not listen to your thanks and does not feel that he has granted you a favor shows that he is all the more worthy of your appreciation. People who do favors as such generally expect, and do not deserve, thanks. You may be under obligations to such. The sensation cannot possibly be that of unmingled gratitude. Let us once more turn to our Webster and see what distinction he makes between the terms which so many persons consider synonymous.

Obligation. The state of being obligated or bound; the state of being indebted for an act of favor or kindness."

Gratitude. The state of being grateful or thankful; warm and friendly feeling toward a benefactor; kindness awakened by a favor or kindness."

The one is of conscience, the other of the heart.

DOMESTIC SERVICE AS VIEWED BY DOMESTICS.

BY SUSAN MUNROE STOWE.

We are often surprised that young girls of the laboring classes consider work in a shop or factory so infinitely preferable to domestic service, and we frequently hear ladies enumerating the privileges granted to their servants and wondering at the perversity of girls who continue to prefer labor of some other kind, albeit harder and more poorly paid, to household service. The perversity referred to is so widespread that it is hardly possible to consider it entirely groundless and unreasonable. Where there is so much smoke we feel sure that there must be some fire.

I was first led to consider this subject from the servant's point of view by what I saw and heard at a lunch party not long ago. The guests were mostly ladies of wealth and position, and as we gathered after lunch on the spacious piazza of our hostess's seaside cottage the conversation

turned upon the subject of servants. Many of these ladies were members of churches and active in benevolent work, but the bitterness shown by them in discussing this subject was surprising. Various ones gave accounts of experiences with servants which showed their ingratitude, inconsiderateness and deceitfulness, and the opinion seemed to be unanimous that there was no such thing as gratitude or reliability to be expected from servants. During this conversation I could not help suspecting that servants of the house might often be within earshot, and I fancied our hostess looked uneasy, and once or twice she attempted to turn the conversation to safer subjects, but in vain.

I am aware that these ladies furnish only one type of mistress, and I could cite many instances of others who are always considerate of those in their service. But, after all, it seems to me that they are the exception, and that mistresses too often look upon their servants as natural enemies, and make it their aim to get as much as they can out of them, forgetting that they are human beings entitled to sympathy and consideration from those who employ them. Are they entirely to blame if, finding themselves in an atmosphere of hard criticism, they lose interest in their work and become defiant and impertinent?

Our American girls are apt to think it a degradation to become household servants. Very foolish of them, we say, and shows weakness of intellect and character. Let us ask ourselves how many of us have the strength of character to withstand the general trend of public opinion about us? I knew a nice American girl who had spent her life in a small country village and had taken her place as an equal among the young girls of the neighborhood, although she was "hired help," according to country parlance. She was engaged by a lady who was spending the summer in the village to go back to the city with her as nurse to two small children. She loved the care of children and was very happy in her new life. Her mistress took her to the church which she attended, introduced her to the young people of the Christian Endeavor Society, of which she became a member, and for a time all went well and happily.

But little by little there came a change. The young people of the church, who had supposed her to be a friend of Mrs. C.'s, discovered that she was only a nursemaid in Mrs. C.'s employ, and began to show in many ways that they no longer cared to associate with her upon equal terms, even in Christian work. She began to feel the same chilling atmosphere in the Sunday school class which she had joined, and little by little she gave up going to any of the church gatherings where she had been made to feel so uncomfortable. I wish I might add that this is only a fancy sketch, but, unfortunately, the facts are quite true.

In the light of these facts, I think it must be conceded that there are serious drawbacks to domestic service, and that a truer, more practical Christianity is the only possible solution of the perplexing questions that arise in connection with it.

Labor is the life of life. Ease is the way to disease. The highest life of an organ lies in the fullest discharge of its functions.—*The late Sir Andrew Clark.*

Unqualified activity, of whatever kind, leads at last to bankruptcy.—*Goethe.*

THE ART OF FORGETTING.

BY EMILY TOLMAN.

A certain system of memorizing was much talked about a few years ago. Cannot some benefactor of the human race invent a system of forgetting? We remember too many things that are valueless or worse than valueless. Our minds are cumbered by a mass of useless material, and troubled by memories that irritate and annoy. "There is a real grace of character," says a recent writer, "in forgetting things that disturb the harmony of life." The best blessing the new year can bring to some of us may be what an old woman called, "a good forgettery." How much happier we should be, for instance, if that act of unkindness or ingratitude that hurt us could be forgotten. Surely a sense of injury rankling in the breast is not a pleasant feeling to retain. We should be in as much haste to rid ourselves of it as of a sliver in the hand. A splinter in the flesh sometimes causes blood-poisoning, and the memory of an insult or injury may have an analogous effect upon the moral nature. He who cannot forget an injury is an object of pity. I never hear the common remark, "I can forgive but never forget," without thinking how unhappy the speaker must be. With the prayer of Dickens's "haunted man," "Lord, keep my memory green," we need this other, Lord, help me to forget.

A lady, whose life in a certain well-known educational institution has not been without its trials and vexations, was talking about her experience to her friends at home.

"Are all the people at the institute so perfectly lovely?" asked a listener.

With a bright smile she answered, "Somehow I remember the pleasant things and forget the others."

No doubt this was in part an acquired grace. Is it not one well worth cultivating, if only for our own peace of mind?

A child begged for the story of Daniel one night at bedtime.

"I am afraid," said the mother, "you will dream about lions."

"O, no," returned the little one, "I will dream about Daniel and leave out the lions."

How much more cheerful and serene our lives might be if we, too, could leave out the lions. It is true that in much of our life the sweet and the sad are so interwoven we cannot separate them without destroying the entire fabric. We would not forget the grief which opened to us the heart of a friend, nor the parting which was not all pain, nor the dying glory which we saw through tears. Over such experiences we pray, "Lord, keep my memory green," but the cutting remark, the cold neglect, the unkind act, Lord, help us to forget.

It is not worth while to cherish the memory of our mistakes and failures. Let them serve their purpose of prevention for the future and be forgotten. They should be stepping stones, by means of which we may attain a higher level, and not a wall to impede our progress.

"O, Emeline, let us forget the past and begin anew." This exhortation was found on a fragment of a letter written by some unknown person, and was often repeated to me half jocosely by the finder. It might be well for us to take the words as a motto for the new year. "Forget the past and begin anew," not the kindness and friendship and joy of the past, but its bitterness, its vexations, its mistakes.

A memory for details is a doubtful blessing;

while it is convenient at times, in the long run it is of small advantage. It is better to trust the shopping list or the many disconnected items of the day's work to a memorandum, and reserve the brain cells for something of permanent value. Instead of cumbering the memory with dry and uninteresting details, store it with great thoughts.

While we may have forgotten many things that we might better remember, who of us does not remember some things that we would gladly forget? But trying to forget a thing is remembering it. It is only by putting something else in its place that it is crowded out of mind. By resolutely dwelling on the mercies of the past we are preparing to forget its miseries. Does the thought of a certain experience serve as a warning and a help, or is it only a source of irritation, distress or anger? If the latter, never speak of it to another nor allow the mind to dwell on it for a minute. Has one done us an injury? Can we not remember a time when he showed us a kindness? By thinking much of the latter it is possible the former will cease to disturb us. For our own happiness we need to cultivate the blessed art of forgetting. In so doing we are imitating Him who, while He holds the righteous in "everlasting remembrance," declares, "I will not remember their sins."

"THE STRANGER WITHIN THY GATES."

A STORY FROM FACT.

BY MRS. CLARA SMITH COLTON.

Some years ago, in a town in the West, a new teacher was added to those employed in the public school. She was a pale, silent, sad-eyed girl, of whom no one knew anything except that she was a faithful teacher. She boarded herself in a distant part of the town. Her one school dress, a gray flannel, was old and thin, but it was kept scrupulously darned and cleaned.

"She has only one collar and white apron," said a pupil, scornfully, "and she washes them out on Saturdays."

"No wonder she coughs," said another, "wearing that little, pinched walking jacket and straw hat."

"She looks as if she lived on tea and crackers one week and crackers and tea the next," said rich Lulu Armitage. "Where does her salary go? Perhaps she has to hire some one to keep still about her history, or perhaps she is paying a lawyer to get some disgraced relative out of trouble."

"It's very peculiar, to say the least," chimed in another. "We can't take her into our set until we know more about her."

Young Mrs. Allen, who usually decided the social status for new comers, said: "She has a good face; I pride myself on being a judge of character, and I despise such gossip about her. But the truth is, she is a sort of social betwixt and between, and I can't see where she can be placed properly."

So the new teacher remained unplaced, and, as she did not seek companionship herself, she went on her way alone. She never remained in the library to chat with the other teachers. "Perhaps she would if we had asked her," they said afterward.

She sat in a back seat in church and slipped quietly out as soon as service was over. Perhaps she would not have hurried so had those in the same pew kindly detained her. They, too, thought of this afterward.

The minister noticed her one day and asked who she was, and was told: "O, that's the queer new school-teacher, Miss Mansfield; she boards herself, does all her housekeeping in one room and washes on Saturdays, so she will hardly expect you to call on her!" The minister also wished afterward that he had asked some one besides Mrs. Allen about her.

The pupils of the new teacher soon began to reflect in their conduct the partly expressed and partly suppressed suspicion regarding her. They grew saucy and neglectful of lessons, and some of the bolder ones went to the principal with complaints. He reproved them mildly and reminded Miss Mansfield rather severely that she must "maintain a good standard of discipline or her work would not be successful."

One Friday Miss Mansfield did not come to school as usual. A substitute was provided for the day and again on Monday when Miss Mansfield did not come.

"I noticed that she had a severe cold last Thursday," said the principal; "I suppose she expected to be here and then found that she was not able, and had no way of sending me word. She will doubtless be in her place in the morning."

One of the teachers said, "If I thought she was really much ill I would go to see her; but she does live so far out and I don't know exactly where the house is. I guess she'll be here all right tomorrow in that everlasting black straw turban."

Tuesday morning came bitterly cold, but the thin figure of Miss Mansfield was not seen struggling along in the wind toward the school building. The principal dismissed Miss Mansfield's room for the day and sent the substitute teacher and a high school girl to find out the reason of her continued absence. The family owning the house where she rented a room was away. The house itself was in a large yard of trees and stood at some distance from others. The young ladies went as they had been told to the "north wing, the room opening on the porch," and knocked. Getting no response, they pushed open the door. In the dim light of the room, with drawn curtains, they saw Miss Mansfield, half sitting on the bed-lounge, with her little old jacket on over a faded wrapper. She had a school record book in her hand and examination papers were scattered about. There was no fire, no carpet on the floor, no furniture except two chairs and a little table, beside the bed-lounge, on which were schoolbooks and a Bible, and a plate of crackers and a cup and saucer. All these surroundings the visitors took in at a glance, and hurried to the bed shocked and full of pity.

But "the new teacher" did not need their pity now. She did not feel the cold desolation of the room. There was a smile on the poor, pinched face, and the dark eyes had lost their feverish, anxious expression, as they seemed now to be looking upward upon unseen things. A pencil had fallen from her hand. She had left a few lines feebly traced: "I feel strangely tonight. My head swims and I cannot think. If anything should happen to me, please send my month's salary to my mother at this address." The name of an out-of-the-way little country place was given. On the open page of her Bible was pinned a poem clipped from a newspaper:

If I should die tonight the eyes that chill me with
averted glance
could look upon me pityingly, perchance,
d soften in a kindly way,

For who would war with dumb, unconscious clay?
O, keep not your kindness for my cold, dead brow!
My path is lonely. Let me feel your kindness now.
Think kindly of me. I am travel worn,
My faltering feet are pierced with many a thorn.
For friendship and for love I plead.
When dreamless rest is mine I shall not need
The sympathy for which I long today,
To give some brightness to my weary way.

The room was soon filled with tearful, conscience-smitten neighbors. The physician said, "Death from cold and lack of proper nourishment causing collapse or complete exhaustion." The nearest neighbor said, "She froze and starved to death and I living within a stone's throw."

They found that her salary had been sent home every month to a bedridden father and mother and a feeble sister, to keep them out of the poorhouse and to pay back bills for medicines.

The town where this happened is no less charitable or social than others. The teachers and the church people are no less kind. They sent a sum of money to the poor parents and the papers spoke of the "many mementos in memory of Miss Mansfield, whose sudden and sad death has cast a gloom over the whole community." Many kind-hearted people said, "If we had only known about her in time!"

Said the teacher who related this story to me: "To think that I kept still when people talked about her. I used to see that they had no ground for it, but because some of the prominent ladies slighted her I never said a word in her favor. It makes me feel as if I had helped kill her by my cowardly silence. As the minister said, 'We saw her a stranger and we took her not in'; now it is too late."

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

PARALLEL WITH INTERNATIONAL S. S. LESSON FOR JAN. 14.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

As explained last week and also in the editorial on page 17, these "Occupations" will harmonize for several months with the International Sunday school lessons, although they are equally adapted to independent use. The objects needed are the Bible Time Ladder, which we have for sale at thirty cents, and the Clock Face. Directions for making the latter were given last week, but if mothers prefer to buy them they can be obtained for five cents of D. H. Knowlton & Co., Farmington, Me. The dimensions are 18 x 24 inches. Directions for transferring to manilla paper by using a little cloth bag of powdered charcoal, or the bluing bag, or powdered colored chalk, come with dial. All the objects recommended can be used for many lessons. There are also four excellent books which should be read with the children during the year, viz: From the Beginning, Egypt to Canaan, the new edition of Peep of Day and any one of the books on the Life of Christ for Children—Pansy's, or Miss Houghton's, or Miss Pollard's, etc. The price of each of the first three is \$1.00 and they are published by Thomas Nelson & Sons, New York.

A great fact of this lesson is the terrible and far-reaching results of the first falsehood.

WHAT ONE WICKED LIE DID.

1. Turn the hand of the clock to I. The first year of the world; the first sin, one wicked lie.
2. Turn the hand to II. One wicked lie led the first two people to disobey their loving Heavenly Father.
3. Turn the hand to III. This lie brought upon them three curses from God: (a) sorrow to Eve (v. 16); (b) sorrow and hard work to Adam (vs. 17-19); (c) death to Adam and Eve and to all their children (v. 19).

But God is always forgiving and merciful,

* Copyrighted.

and, although He had to drive Adam and Eve from the garden because He could no longer trust them (vs. 22-24), yet He gave them a wonderful promise (last part of vs. 15), by which they could escape from the three curses—sorrow, hard work and death. Notice that we let three lines on the clock stand for these three curses. Now let us take three lines and make something that will show what God's promise meant.

Take a piece of chalk one inch long and use the side with which to draw a one inch wide, upright line, twelve inches high. Four inches from the top, on each side, draw to the left and to the right a line four inches long. Thus a cross is made of three lines; we used three lines to represent three curses. By the cross we reach heaven, where there is no sorrow, hard work or death; that is, we escape from the three curses by the cross.

Of course the promise (v. 15) must be fully explained. These are not notes on teaching the Sunday school lessons, but illustrations whereby mothers may help the teachers by co-operating with them at home.

For illustrating the next lesson there should be:

1. A number of sheets of heavy manilla paper (from a clothing store) to be tacked to a curtain stick and hung up like a map. This is better than a blackboard, because the lessons are preserved.

2. Use black drawing crayon for writing on the manilla paper.

3. A number of little card alphabets of both small and large letters. These are for making words and sentences as a part of the occupations for little fingers. You can make the alphabets yourself, writing the letters on little, one inch square pieces of cardboard; or, better, send thirty cents to Mr. Knowlton and receive 400 alphabet cards in a neat box. Five alphabets of letters four inches high may be had for twenty cents of David C. Cook, Washington Street, Chicago, Ill. These are for Junior Endeavor leaders.

4. Some red ink and some lemon juice, half a sheet of foolscap paper.

Mothers should get all the materials for Sunday occupations ready during the week. Have a "Sunday drawer" in the dining-room in which to place the articles prepared at odd moments—while a cake is baking, or the dust is settling, or while dinner waits for *paterfamilias*. For the next lesson take as many envelopes as there are children and put in each one the fifty words of the following phrases, each word written on a little card: Fifty words: ared for self more than for God. ngry with God and with his brother Abel. mpudent to God. ot sorry for his sin. inned against God. ied to God. nvied his brother. ent out from the presence of God. cceptable offering to God means our. est given. agerly and. ovingly. The phrases lack their first letters; these are written with red ink on twelve little cards, also placed in each envelope, or use the alphabet cards instead of writing the letters. C, A, I, N, S, L, E, W, A, B, E, L (Cain slew Abel).

THE MISSION OF THE CHURCH OF TODAY.

One wild night, some years ago, a vessel was wrecked on the coast of France. The official report of the fact recorded that throughout the night the coast-guard stood at his post and sounded his trumpet, but that, unfortunately, when the morning dawned the beach was found to be strewn with some eighty dead bodies. One wonders whether the coast-guard might not have roused his fellows and manned a boat and carried a hawser and rescued some of his perishing fellow-creatures. But no, his orders were to "sound a trumpet," and he sounded it.

I have no quarrel with any one whose conception of the church is chiefly, or mainly, the maintenance of a stately mechanism and a reverent round of appointed services; but

for any one who, not merely content with such a conception of his Christian obligation, whether bishop, presbyter, deacon or layman, holds others who differ from him, and who employ other methods, however undignified or elementary they may be, that aim to restore lost contracts with any class whatsoever of their fellowmen—for such an one I say, who holds up these or their work as objects of contempt or ridicule, I think we have every one of us a right to entertain a keen and righteous resentment. "I want my son," said a wise man in my hearing not long ago, "to be trained for disasters which are coming upon the earth as surely as the present drift apart of different classes of people in it is not checked and healed." I do not know whether he was right or not. I do not affirm that there may not be in current descriptions of our present social situation much exaggeration. But I do affirm that the blood of Jesus Christ is the one cement that can bind together human hearts and lives, and that if even such a motley conglomerate as a Parliament of Religions can end by signing a declaration that it would be well for all men to follow the example of the Man of Nazareth it is time that you and I began to do so!—Bishop Potter of New York.

What a young man earns in the daytime goes into his pocket, but what he spends in the evening goes into his character.—Rev. Dr. Theo. L. Cuyler.

The four great causes of pauperism and of degraded city life have long seemed to me to be these: foul homes, intoxicating drink, neglect of child life, indiscriminate almsgiving.—Robert Treat Paine.

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CONVERSATION CORNER.



EAR BOYS AND GIRLS:

Let us take for our general subject this week, *Anniversaries*. I believe in them. Most of them recall great men or great events of our nation's history, which we young folks ought to keep in remembrance. Even if we do not "celebrate" them all, the yearly return of these days helps us to fix in our minds important facts connected with them. I wonder how many of you can tell at once what is commemorated by these dates: Feb. 12, Feb. 22, March 17, April 9, April 19, June 17, July 4, Oct. 12, Dec. 16. The last date has just been observed, both in Boston and New York.

As I write we are in the midst of another group of anniversaries—Thanksgiving Day, Forefathers' Day, Christmas Day, New Year's Day. The first two belong to New Englanders and their descendants, the others are kept in every land where Christianity is known. Until within a few years the landing of the Pilgrims was observed on the twenty-second, instead of the twenty-first, of December. Do you know how the mistake was made? This anniversary is more and more widely celebrated every year. This letter came a few days ago:

NEW JERSEY.

Dear Mr. Martin: We are thinking of celebrating Forefathers' Day in our church. . . . I remember a hymn set to music, beginning "The Pilgrim Fathers, where are they?" Can you tell me where it can be found, or if it is published by the Congregational Publishing Society in leaflet form? Yours truly,

That was by John Pierpont, and you will find it in the school readers of fifty years ago! The C. P. S. has it in a fine little book called *Songs of the Pilgrims*, with an introduction by Dr. Dexter. (Price, 85 cents.) I have just read the Forefathers' Day number of our *Congregationalist*, and am specially interested in the piece called *A Spark from Plymouth Rock*. But I think the poetry on the gun was not the original inscription, although doubtless the one copied on the Ohio musket. I remember my father repeating it to me when I was a little boy in this way:

Scour me bright and sponge me clean,
And I'll send a ball to Calais Green.

It was said to have been on an old cannon once used in Dover, England, which would explain the boast that its shot would reach Calais, in France, on the opposite side of the channel. I think the story came from my grandfather, who was a revolutionary soldier, and that he saw the cannon, which had been captured from the British. Perhaps some antiquarian Cornerer may confirm this.

I hope you will all notice carefully the article on Plymouth and its beautiful pictures, so as to be prepared for a vacation trip there next summer. I am all the more anxious to visit once more those Old Colony towns since the reported experience of our Captain in that region. By the way, I have been repeatedly asked whether that story in the Corners of Dec. 14 and 21 was a true one. (Asked by "grown-ups," for children always understand! Two little neighbors called on me the other day—the girl coming in, the boy staying on the piazza. I asked why, and she said, "Why, *that's my horse*, and I couldn't bring him in!" But won't your horse run away? "O, no, Mr. Martin, *make-believe horses never run away!*")

Well, all my geographical and historical

remarks about Scituate, Marshfield and Duxbury were true. Our friend, the Foreman, has a summer house at Scituate. He did leave an effigy in his cabin. He did go down there on Thanksgiving Day. He did write me a letter dated there. He did afterwards tell me his experience on the shore. If he "made up" all that story he certainly has a wonderful imagination and ought to be an author and not a printer!

I confess that I was so much interested in the account, especially of our captain's apparent familiarity with the vicinity of his wreck, that I have tried to ascertain who he was. You know that he always went under the name of Captain M., although for some reason the letter D seemed to be also his signal. If I were to finish the story begun by D. F., I should have him take notice, when the Captain had his sleeves rolled up to launch the boat, of the letters M. D. in India ink on his arm, which would be explained by the salute of an old settler who saw the Captain when at the Old Oaken Bucket Place: "I declare, I believe you are *Miles Delano*, who went away to sea from these parts forty years ago!"

That makes it plain. The records show that Alexander Standish, son of Capt. Myles Standish, married Sarah Alden, daughter of John Alden and Priscilla Mullins, famous in Longfellow's poem. Their daughter, Elizabeth Standish, married Samuel Delano, son of Philip De la Noye, an early settler of Scituate. The family has been noted for ship builders and mariners. Capt. Amasa Delano was a famous voyager in the beginning of the century, and only yesterday I stumbled upon "Delano's Voyages" in a Cornhill bookstore. M. D. belongs to that family surely.

As to the *Valkyrie*, the story would be that he was driven far out of his course on the Atlantic, and after drifting for a week without food or water an English steamship sighted his signal of distress (his bandanna handkerchief at half-mast), and picked him up in a frozen condition. When he found it was the *Brittanic*, he inquired for "Skipper Dunraven," who he seemed to know was on board, and begged for the loan of his cutter for the winter. The noble Earl, supposing him only a Yankee crank, assented, whereupon Captain Myles jumped into the *Alphabet*, hoisted his sail and took his bearings for New York. He got the *Valkyrie*, came to Cape Cod Bay, anchored her in "The Nook" at Duxbury, and while on his way to Boston in the small boat got wrecked on Marshfield Bar. Probably he designed to return there and spend Thanksgiving once more in his native town. Some say that he intended to be wrecked so as to get his insurance and that D. F. had arranged to be there to rescue him. I need not state my opinion as to this.

Perhaps you will see how easily "stories" can be written, "founded on fact," but leaving it very uncertain what is fact and what is fiction. I shall not let D. F. draw me astray again. It only remains to picture Captain Myles as spending Forefathers' Day in trying to find the graves of his two great forefathers in Duxbury, and in a trip to Plymouth where, standing on the top of Burial Hill, he recited the very lines asked for by the New Jersey lady:

The Pilgrim Fathers—where are they?
The waves that bro't them o'er
Still roll in the bay, and throw their spray
As they break along the shore;
Still roll in the bay as they rolled that day
When the Mayflower moored below.

MR. MARTIN.

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I wouldn't like to drop it
Cause it's sumpin very nice,
If you could stay to lunch with us
Perhaps you'd get a slice.

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but the best kind of all—the delicious mince,
has been dreaded because of the work it re-
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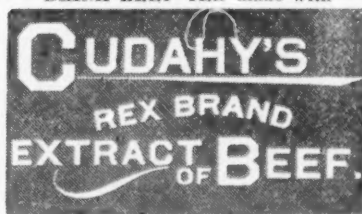
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The Sunday School

LESSON FOR JAN. 14.

Gen. 3: 1-15.

ADAM'S SIN AND GOD'S GRACE.

BY REV. A. E. DUNNING, D.D.

The first record in the Bible tells of the creative work of God. The second record tells of the destroying work of the devil. Like the first, it is a picture, in which the serpent, the tree and the garden are a kind of language used to show the steps by which man became sinful, while in contrast to his experience of sin is revealed the holiness and compassion of God. The truth of this account, so far as man is concerned, is attested by every one's experience. The history of sin is:

I. *Temptation.* This was twofold. It became a power through partnership.

1. The tempter. The serpent is not in the story called the devil, but in later Scriptures the devil is called a serpent. He knew evil. He hated God. He was a liar. He was an enemy of man and aimed to destroy his happiness. He attacked Eve and conquered her. He attacked Jesus and was conquered. But the Son of God regarded the devil as an enemy of mysterious, terrible power. He came to destroy the devil. He had a rapture of prophetic vision when He "beheld Satan as lightning fallen from heaven." Satan takes away the good seed which Jesus puts into human hearts. Satan destroyed one disciple of Christ by entering into him and moving him to betray his Master to death. He sought to get another disciple into his power, and would have succeeded had not his Master prayed to His Father for that disciple's deliverance. There are abundant proofs of the existence of the devil in the fruits of his doings. There is no advantage in doubting his existence and attributing all his work to the nature of man. If man, as God created him, had originated all the hideous thoughts and diabolical deeds which have disfigured human history, men would long ago have lost faith in themselves. It is a satisfaction to know that the seeds of evil came from without, from the evil one. As in the beginning he crouched at the ear of Eve, he still lurks at the door of every human heart.

2. The nature susceptible to temptation. Eve was not evil. There was not a faculty of her being for which there was not a lawful gratification, not an appetite for which there was not right exercise. But being in the image of God she had the power to choose between honoring or disgracing the image she bore. Temptation began when the tempter addressed her will. There it begins with every one.

II. *The fall.* Its steps were very simple.

1. Eve listened to the tempter. She may not have known his character. But she knew God and her obligation to Him. She knew the one law of God under which she lived, for she stated it. The tempter questioned the wisdom of God and her obligation to obey Him. Yet she listened. There human wrong began.

2. She answered the tempter. She leaned somewhat to his view in her answer, for she weakened the law in stating it. She left out the qualifying words, "every," "freely," "surely." Already she showed that she did not heartily approve of it.

3. She believed the tempter. He first questioned God's law, then, as she did not resist the question, he denied God's law; and then he promised her a reward for disobeying it. She was learning good through experience, and might have known evil by contrast with it. She allowed herself to be persuaded to know evil by experience, and henceforth could see good only through distorted vision.

4. She acted on the tempter's suggestion. Every one feels the force of evil persuasion to the appetite, to the imagination, to the intellect, which overcame the first soul that fell into sin. "Good for food," "a delight to the eyes," "to be desired to make one wise." What was the force on the other side? Con-

science, but, alas, unheeded. The surrender had been made in the *listening*. The old Latin preachers put it into these two words, *Obsta principis*. "Resist the beginnings" is the burden of the message of the prophets, the lesson of the histories of Bible saints and sinners, the counsel of wisdom repeated in varied forms from age to age. Lot's wife looking back toward Sodom, Jonah looking up the sailing of the ship bound for Tarshish, Judas talking with the priests, Peter among the questioning company in the high priest's hall—these are ever the warning examples. The powder exposed to the spark, the soil open to the wind-wafted seed of the noxious weed, the smooth current above the waterfall, the camel asking that he may put his nose into the open window—these are specimen illustrations ever impressing the one injunction of the wisdom of the ages, never parley with wrong.

III. *The moral ruin.* Eve became a changed woman by her act of sin. She disobeyed her Creator. She broke the law of her being. It is useless to speculate about the origin of sin. We know that it is the voluntary disobedience to God of those who were made in His image.

She became a tempter. "She gave also unto her husband with her and he did eat." Made like God, she made herself like Satan. These two sinners brought sin on all the human race. Sin is contagious, a moral disease.

IV. *The trial.* It began with self-conviction. Their first experience of sin was a sense of shame because they had no clothing. In their innocence they had seen no wrong in their nakedness. They sought to cover their sense of shame with fig leaves. But this device could not banish the awakened consciousness of evil. Already sin had entered as a poison into their natures.

They were next startled by being reminded of the presence of God. Fear joined shame in their experience. They had sought to cover themselves from each other's sight by fig leaves. But all the trees of the garden were not sufficient to cover them from the sight of God.

Next they were summoned to answer to their Creator the reason for their fear. "I was afraid because I was naked." But why? Sin's first plea has never changed. It always seeks to escape responsibility and always in vain. The man charges his guilt on God and on his wife. "The woman whom Thou gavest . . . gave me." The woman charges her guilt on the serpent. "The serpent beguiled me." But both had to say, "I did eat." The ruin had been wrought. They themselves wrought it. In that, and that alone, lay the shame of their nakedness, and their fear of God. Their unavailing efforts to hide themselves from one another and from God left the sin forever with them and in them. Sin and the sinner are one. A great poet puts the startling confession into the sinner's mouth, "Myself am hell."

V. *The sentence.* The lesson is not complete without including vs. 16-19. The serpent is cursed by God. But that brings no relief to man. God's sentence on man is death. No reason is given in the Bible to lead us to believe that man would not have died if he had not sinned. Death was in the world before man was created. But the death sentence meant for man a *changed relation to God*. "The sting of death is sin." It meant also for man a *changed relation to the things over which he had been given dominion*. There was no longer a garden for the man and the woman. The earth grew intractable when they lost the strength of sinless bodies and pure souls with which to subdue it. The sweetest blessing, the bringing of their own offspring into the world, became marred by their sin. Sickness and sorrow, vexation and toil, became their lot. Their sentence meant also a *changed relation toward each other*. Woman is not to man what she was before they sinned. His loss of righteousness weakened his guardianship over her. Man has abused, enslaved and tyrannized over her.

The saddest history in human annals is the history of woman where Christianity has not in some measure restored to man the lost image of God and to woman the position of love, grace and honor for which God created her. Sin has changed men's relation to each other. Fear, distrust, slavery, war—all the wrongs which men heap on one another are the fruit of sin.

VI. *The promised pardon.* The dominion of the devil is not to be perpetual. It is broken already. He bruises still the heel of the woman's seed, but that heel is crushing his head. The first promise of the Redeemer is in that sentence: "When the fullness of time came, God sent forth His Son, born of a woman, . . . that we might receive the adoption of sons."

Each sinner by each sin re-enacts the old tragedy. But each sinner who accepts the Son of God as his Saviour and Lord is bringing in the time when "the old serpent, which is the devil and Satan," shall be "cast down," when there shall be "new heavens, and a new earth wherein dwelleth righteousness."

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Illustrations for this lesson: Cut from seed catalogues, or from any drawing-books or illustrated papers, pictures of trees and plants; color these, if possible. Arrange in groups to suggest a garden. "Print 'No' upon the tree put in the center of the garden, and, as a symbol, give each child a paper tree with the same word upon it; or ask the children to draw such a tree at home and print on it the little word which has always been so hard to say. One or two tiny birds and some small pictures of animals may be placed among the trees to complete the idea of the garden. Pin the trees to the board in groups to suggest a garden. Describe the garden as very beautiful, planted with all kinds of trees, pleasant to the sight and good for food.

Ask the children to name some trees which they know, and write the names under the trees on the board. In small classes, where no board is used, a cover of a large paste-board box will answer for the background against which to show the picture, or drawings may be made on a slate.

Put one large tree in the midst of the garden. Print on that tree, *No*. Tell the story of Eden and of the command not to touch the fruit of one tree. Ask the children to notice all the other trees. Was there food enough for the man and woman on these trees? Did they need any more? Was the Lord of the garden kind to give them so much? Would you suppose they would try to follow His commands?

The fruit of every other tree said, "Eat me." But of this one tree the fruit said, "No, do not touch." Describe the happy days in Eden while Adam and Eve obeyed. They were the gardeners in this happy spot. They took care of all the plants, gathering the flowers and fruits, and all the animals were given to them. But trouble came to this fair garden. The flowers still bloomed and the birds still sang, but Adam and Eve did not enjoy them. They were hiding away in the shade of the dark trees, trembling and unhappy and afraid to see their Lord. Why was this? What is written over the tree in the midst of the garden?

Do you ever find "No" a hard word to say? When some boy urges you to stay out a few minutes longer after your mother has told you to come in, is it easy to say "No"? If your father has forbidden you to go near certain places, do you always say "No" when anybody invites you there? There is an old story of a country that was ruined because the inhabitants were unable to pronounce the little word "No." When people become so weak that they are not able to say "No" to evil, then ruin and trouble must come. So it was with Adam and Eve. A tempting voice urged Eve to eat an apple from the forbidden tree.

She listened to the voice and she was lost, for at last she yielded. One person who goes wrong is sure to lead others into evil, and Adam was easily led to eat of the fruit when Eve urged him to do so. The worst punishment of sin is the troubled heart it brings. Adam and Eve were miserable as soon as they had yielded to temptation. Nothing could please them any more. They were afraid of the light of the sun and hid themselves in the darkest part of the garden. They trembled when their good, kind Father came through the garden.

Do you think He could trust them any more with all the plants and trees and animals? Don't you know that boys and girls, and big people, too, who do not obey cannot be trusted?

And so Adam and Eve lost their happy home, and outside of Eden they had to make a new home for themselves by hard work and trouble. Perhaps from the trouble they grew stronger, and were able to say "No" to evil voices, because of their sorrow. This story is told in God's book to make us see that the first thing God wishes of His children is obedience. Disobedience is the beginning of all sin and sorrow. This world in which we live is "fair as the garden of the Lord." Hasn't God given us all kinds of fruits and flowers to enjoy, and all animals to serve us? But He desires that we should obey His voice and say "No" to all evil. Every day we must pray, "Deliver us from evil," and we must learn to say "No."

THE CHURCH PRAYER MEETING.

Topic, Jan. 7-13. Week of Prayer. (See prayer meeting editorial.)

[For Y. P. S. C. E. this week see page 26.]

PROGRESS OF THE KINGDOM.

HOW THE SANDWICH ISLANDS WERE CONVERTED.

In the year 1809, thirty years after the frightful death of Captain Cook, a dark skinned lad, about fifteen years of age, was one day found weeping on a doorstep at Yale College. He gave his name as Henry Obookiah and told his sad story. He was from the Sandwich Islands. In a civil war his father and mother had been slain before his eyes. He had fled with his infant brother on his back, but the child was killed and the lad taken captive. He escaped, alone and friendless, and, after various adventures, finally found his way by ship, with a Captain Brintnell, to the port of New Haven, Ct.

This son of a savage race was thirsting for instruction and kind Providence had brought him direct to this fountain of knowledge. Here he was lingering about the college buildings, blindly hoping that in some way the burning desire of his soul might be gratified. When at last all hope had died out he sat down and wept.

He was cared for, he was instructed, he was converted. Two other young Hawaiians, who came in the same ship with Obookiah, Thomas Hopu and William Tenoe, after five or six years of roving life, became Christians.

The pleas of these pagan converts in behalf of their savage countrymen made a profound impression throughout New England, and, Oct. 23, 1819, ten years after Obookiah sat weeping at the threshold of Yale College, there stood upon Long Wharf, Boston, a band of fourteen noble men and women, missionaries to Hawaii, and with them Tenoe and Hopu. They took leave of their friends with prayer and song, and at once set sail on their long voyage of 163 days to those beautiful islands of the sea, not knowing what should betide them there. The next day being the Sabbath, the leader of the company, Rev. Hiram Bingham, preached to his companions from the text: "The isles shall wait for His law." The text had a fitness, as the sequel proves, that the preacher never could have dreamed of.

The day before leaving his home at East Windsor, Ct., Mr. Ruggles, one of the missionaries, breakfasted with his pastor, who prudently laid a check upon too great expectations, saying to his guest, "Probably none of you will live to behold the downfall of idolatry." Little did either of them suspect what a startling surprise was in store. At one o'clock in the morning of March 31, 1820, this Mr. Ruggles was roused from sleep by Thomas Hopu to get by moonlight a first glimpse of Hawaii. At daybreak the snow-capped summit of Mauna Kea (White Mountain), 14,000 feet in height, was full in view. Later Hopu pointed out the valley where he was born, and he and others put off in a boat to confer with some natives fishing.

Soon they returned hastily to the brig in a state of great excitement, Hopu swinging his bat in the air and, as soon as within hail, shouting, "Oahu's idols are no more." He came on board breathless with news that thrilled the hearts of those devout missionaries with feelings of wonder, joy and praise. Events almost incredible had occurred.

The old King Kamehameha and his son, pagans though they were, had fully prepared the way for the introduction of Christianity. Although ruler at first of only a small part of Hawaii, the king's great strength, energy and skill gave him repeated victories when defending himself against neighboring chiefs. With his battle club and his wooden spear, sixteen feet long and horribly barbed with shark's teeth, he led his savage phalanx from one battle to another, until not only his own island of Hawaii, but eventually the group of islands, was subdued, and he died leaving a united kingdom to his son, Liholiho. Under this new king, and soon after his accession to the throne, an event took place which is perhaps without parallel in the world's history—the nation demolished in a day its whole system of idol worship.

This idolatry was connected with a system of *taboo*, or prohibition. Among the prohibitions women were forbidden on pain of death to eat with men or to partake of certain choicest kinds of meat, fruit and fish. Many of the chiefs, being women of high spirit, were extremely restive under these restrictions. One of them was Keopulani, the mother of the king. She noticed that foreigners violated *taboo* with impunity. She saw that her own people when intoxicated did the same, and yet were not destroyed by the gods. Her decision was made. She deliberately violated the system and defied the gods by eating with her youngest son. Presently other chiefs, and finally the king, decided to trample upon all the unpleasant restraints of the *taboo* and directed their people to do the same.

This was open revolt against the gods, and as they did nothing about it they fell into contempt and orders were given to burn the idols and destroy the temples. One chief, however, with a large body of priests and people, stood by the old idolatry. Two armies, with horrid war clubs and barbed spears, met on the plain of Kuamoo, and paganism in the Sandwich Islands was overthrown on the field of battle. The hideous idol, which was the standard of the pagan party in that battle, may be seen today in the mission rooms of the American Board at Boston.

This astonishing abolition of idolatry just as Christianity was putting foot upon the threshold is a signal instance of divine providence in missions. It was not long after this decisive battle—indeed, the kings and chiefs had not yet dispersed—when the missionaries landed, at the end of March, 1820, at Kailua, the king's residence. The chiefs received them with respect, but debated fourteen days whether to give them foothold on the islands. There were some foreigners who, for selfish reasons, tried to prejudice the natives against the missionaries, saying they came to make war as the vanguard of an army. "Then they would not have brought their women," replied the chiefs.

The missionaries were finally received, but were cautiously distributed to several different islands. If this diminished their power of taking any possible action against the king it put them in the best position possible to serve the King of kings and to work for the diffusion of the gospel, which they did to such purpose that in forty-three years missionary supervision was withdrawn and the Hawaiian Islands were pronounced a Christian nation. It was an amazing transformation. The missionaries began with savages who had eaten Captain Cook, who had been steeped in idolatry, whose king more than once came with his five wives to Mr. Ruggles's house from his sport in the surf in all the primitive innocence of Paradise, and when informed of the impropriety came next time dressed—with a pair of silk stockings and a hat! a present from some passing whale ship. They ended with a nation well civilized, with one-fourth of the population, or 20,000 people, church members, with an attendance at school and public worship more general than in New England, and a sensitiveness to immorality that made the ex-queen's moral defects an important ground for her deposition.

The national constitution adopted in 1840 in its first article declares "that no law shall be enacted which is at variance with the Word of the Lord Jehovah, or with the general spirit of His Word," and that "all the laws of the islands shall be in consistency with God's law." However the Hawaiian national life may fall below this standard, the transformation of the nation is yet a mighty one. It is our right to rejoice that American piety and zeal have effected it, and to feel that we have sacred interests in Hawaii that no other nation can claim. Certainly we cannot be indifferent to the future of that fair island realm of the western seas.

THE WORLD AROUND.

About a year ago there was held in New York an interdenominational conference of the foreign missionary societies in the United States and Canada. It had long been felt that the foreign missionary boards and committees of the Protestant churches on this side of the Atlantic might well follow the example of our English brethren in coming together for the discussion of practical questions of missionary policy. Accordingly more than a score of societies were represented at the New York conference. Such topics as Should Native Converts Be Discouraged From Coming to Europe and America For Education? Economic Disbursement of Mission Funds, Relations of Young People's Societies to the Work, were discussed, and the papers on these and other subjects have recently been embodied in a valuable pamphlet. To the Presbyterian Board is due the credit of originating and carrying out this idea. The fact that the conference decided unanimously to call another convention for the same ends encourages the hope that the experiment may be repeated with a still larger degree of success.

Just as Bishop Tucker of Eastern Equatorial Africa is returning to England, Bishop Hill with his two native assistant bishops sails for Western Equatorial Africa or the Niger Mission. As the successor of Bishop Crowther, he has a large work opening before him, but one which is exceedingly difficult, owing to the feud which arose between many of the native workers and the Church Missionary Society after Bishop Crowther's death. What is known as the native Delta Pastorate wished to have an African consecrated as bishop for the oversight of their congregation, and stolidly refused to recognize any other nominee. But now it is hoped that the arrival of Dr. Hill with his assistants will bring about peace.

There is a world within and this is the greater world. If you want a really lovely world without you must make the world within bright and lovely.—David Gregg.

Literature

BOOK REVIEWS.

SIR WALTER SCOTT'S FAMILIAR LETTERS.

By familiar letters is to be understood those addressed to Scott's family and more intimate friends in which especially his personality was revealed. It is something of a surprise that they never have been given to the public before. Probably this is due to the eminently satisfying character of the famous biography of him by his son-in-law, Mr. Lockhart, who wrote at a time so soon after his subject's death that to publish some of them would have been injudicious. The work is meant to be, and is, a supplement to Lockhart's and the two together afford a remarkably clear and comprehensive picture of Scott's individuality and career. This work is edited by "D. D.," to whose identity no other clue is afforded, but who need not have hesitated to give his name to so excellent an accomplishment.

The relatives most frequently addressed in these letters are his daughter Sophia—Mrs. Lockhart—his sons Walter and Charles, his son Walter's wife, his son-in-law J. G. Lockhart and his nephew Walter. A few also were written to his mother or his sister-in-law, Mrs. Thomas Scott. Among the friends to whom he wrote most frequently were Jeffrey, Wordsworth, Southey, Adam Ferguson, J. B. Morritt, Joanna Baillie, Lady Dalkeith, Lady Abercorn, Lady Louisa Stuart, Miss Sarah Smith, and the Duke of Buccleugh. There are many letters also to him from them which add greatly to the interest of the two volumes. Scott's correspondence covers a wide range of topics including minor family affairs at one end and matters of public policy at the other end of the scale.

The subjects which receive most attention are such as his successive novels—the authorship of which, it will be remembered, he kept substantially a secret for a long time—his estate of Abbotsford, which he was continually enlarging and improving, and his visit to Ireland in 1825 to see his son Walter and his wife. But all his letters abound in those pleasant details regarding people, places and events which all intelligent, affectionate persons introduce into their correspondence with those dearest to them. Yet nothing commonplace nor anything unpleasantly personal has been allowed place.

Sir Walter, as seen in his letters, appears as a wise and tender father, a loyal, genial friend, an indefatigable worker, a shrewd, yet not bitter, critic, and at once familiar with the great world and the best society in it and comparatively indifferent to its attractions. He much preferred for himself the life of a country gentleman to that of city or court, and never was so happy as when in residence at his beautiful Abbotsford surrounded by his family, his tenants and his dogs. There is a portrait of him and a map of his estate, but the plan of one of his houses to which a footnote—vol. I., p. 225—refers the reader is lacking in our copy.

It is safe to prophesy that this work, to which the publishers have done ample justice in the way of workmanship, will rank as a standard not only because it concerns Sir Walter Scott but also because of the skill with which it has been compiled. [Houghton, Mifflin & Co. \$8.00.]

THE HIGHER CRITICISM.

Many persons are asking from time to time what the higher Biblical criticism is and is doing. Rev. C. W. Rishell, Ph. D., has undertaken to tell them in this book, to which Prof. H. M. Harman, LL. D., has furnished the preface. It does not attempt to furnish arguments but simple statements of what different critics claim, yet not without some exposition of principles. It performs its work in a clear, candid and comprehensive manner basing its statements upon careful examination of original sources, so far as they are accessible, giving prominence to the views of the more conservative critics and introducing those of the more radical in contrast. An estimate of results is given at the close of the book, the substance of which is as follows:

The variations of opinion among the critics themselves are so great as to suggest the propriety of being in no haste to give up the traditional view of the date and authorship of the books of the Bible. There are very few positive conclusions upon which the critics agree among themselves, and it looks as though it were hopeless to expect agreement in the future. The arguments of one are ignored or opposed by another of equal ability, although they may agree in their conclusions. In other cases they agree upon the facts involved, but differ in their interpretation of them and as to the inferences to be drawn. . . . On the other hand . . . a hearty welcome should be extended to all reverent Scriptural investigation, even though the investigator may not always reach the conclusions we accept. . . . Criticism, so far as it concerns the Christian, is the handmaid, not the mistress. If criticism is practiced for the purpose of making the Bible more available for practical, devotional use, it is a blessing. If practiced for its own sake, it is likely to lead astray.

[Hunt & Eaton. 75 cents.]

RELIGIOUS.

The late Dr. Wilhelm Moeller's *History of the Christian Church in the Middle Ages* [Macmillan & Co. \$3.75] is uniform with his earlier *History of the Christian Church*, A. D. 1-600, and has been translated, as that also was, by Andrew Rutherford. It supplies a bird's-eye view of the subject which has been prepared with the thoroughness of the trained German mind and with a clearness, conciseness, and steady movement which are much more characteristic of English or American scholarship than of German. The author's method is simple and lucid and his terseness is as notable as his skill in selecting and grouping the salient features of a certain period of time or a given development of thought. The volume will serve admirably—except for its great length—as a text-book, while as a book of reference it possesses high value. It is printed in different types so that the eye is able to relieve the mind of needless work and it is thoroughly indexed.

In *The Monism of Man or the Unity of the Divine and the Human* [G. P. Putnam's Sons. \$2.00] Dr. D. A. Gorton, formerly editor of the *National Quarterly Review*, has brought together a series of essays contributed by him to that periodical, although the essays have been rewritten and expanded somewhat. The author claims that he "has been hampered neither by the creeds of Christendom nor the dictum of science" and "cannot pretend to have fathomed the depths of the subject," which claims certainly are well founded. In his endeavor to be rigidly rational he has avoided saying much which is either fresh or important. He plants himself so largely outside of and apart from certain elements of importance to his theme that neither the scientist nor the Christian nor he who is at once scientist and Christian will be likely to

regard the book as deserving of serious heed.

Prof. William Knight, LL. D., of the University of St. Andrews has been lecturing and publishing upon the subject of Theism for more than twenty years. The volume before us, *Aspects of Theism* [Macmillan & Co. \$2.25] is composed of a course of lectures delivered in Salisbury in 1890 and repeated in London in 1891. The author approaches theism from the side of philosophy, having in the past paid special heed to the historical aspects of the subject, and shows that the theistic interpretation of the Universe is of all the most luminous and comprehensive and the least likely to be undermined successfully. He has furnished a clear, discriminating and convincing argument.

Prof. M. R. Vincent, D. D., of Union Theological Seminary has prepared, in his *Students' New Testament Handbook* [Charles Scribner's Sons. \$1.25] a survey of the field of critical study which not only theological students but most pastors too will find greatly helpful. The first part treats of the field itself, the New Testament language, text, history, criticism, environment and exegesis, and the second part of commentaries on the New Testament. The volume is an outline which will save many busy men days of preliminary investigation and guide and enlighten their studies. It is something for which to be grateful.—Messrs. Dodd, Mead & Co.'s pretty two-volume edition of the *Journal of Eugénie de Guérin* [\$3.00] will not lack favor. It is an utterance of the religious life of sixty years ago in France, Roman Catholic in its environment, yet such that devout souls of all forms of faith will appreciate its spirit sympathetically. It affords a charming picture of a life usually peaceful and meditative and fruitful in thoughts at once fresh and spiritual. Christians everywhere can enjoy it and gain advantage from it.

The volume called *A Mackay Ruthquist or Singing the Gospel Among Hindus and Gonds* [A. C. Armstrong & Son. \$1.50], by the author of *A. M. Mackay, Missionary to Uganda*, is the narrative of a consecrated and fruitful life, not strikingly different from those of other missionaries but worth recording by reason of the simplicity of its loyalty to God and the single-hearted enthusiasm of its service to men. It is largely in the form of correspondence.—Among the *Pimas* is another interesting account of missionary work, the objects in this instance being the Pima and Maricopa Indians on the Gila River reservation in Arizona. It was written by Mrs. E. T. Throop-Martin of Auburn, N. Y.—to whom orders may be sent for copies at half a dollar each—and printed for the Ladies' Union Mission School Association of Albany. It describes graphically the encouraging beginning which has been made among these Indians under Presbyterian auspices. It is illustrated.

Pictured Palestine [A. D. F. Randolph & Co. \$2.25] by Rev. James Neil, formerly of Christ Church, Jerusalem, describes the present habits and other characteristics of the people of Palestine as they are and as they used to be ages ago, which is almost identically the same thing. His book is enlivened by many illustrations which vary greatly in artistic excellence yet answer their purpose very well. Some obscure terms and facts are explained and the book is very helpful to a good understanding of many Biblical utterances. The Sunday school libraries will find it useful.

MISCELLANEOUS.

A new *Dictionary of Quotations* [Frederick Warne & Co. \$2.50] has been compiled by Rev. James Wood. It contains about 30,000 references of the usual kind, but is declared to have been gathered from a field wider than that ordinarily covered and to pay special attention to modern advances in knowledge. The work of selection has been done well and, although the type is necessarily quite small, the book is printed clearly and handsomely. The contents are arranged alphabetically and the index is topical. We do not approve, however, of the compiler's neglect, except in the case of Shakespeare, to mention chapters and verses in connection with his citations. It would have enlarged both his own labor and the cost of his book, as he says, but few of us when searching for a quotation are content to learn merely the name of the author. This will be regarded by many as a practical objection to the volume as compared with others. Yet its positive merits are many and great and when it has become familiar it will be found to do capable service.

The late Francis Parkman's *The Oregon Trail* [Little, Brown & Co. \$2.50] appeared first in 1847 and has passed through several editions since. This newest issue contains such revisions as Mr. Parkman had seen fit to make, and also has four spirited illustrations by Frederic Remington. It long ago won an established place in the literature of exploration and adventure and the publishers have printed and bound this edition tastefully.—Prof. F. J. Goodnow's two volumes about *Comparative Administrative Law* [G. P. Putnam's Sons. \$5.00] is a work of analysis and comparison. The national and local administrative systems of the United States, England, France and Germany are described in some detail and contrasted, and with the special purpose of indicating how individual rights, guaranteed by the Constitution or laws, may be saved from being violated. The work appeals especially, of course, to legally trained readers and students. It is comprehensive, clear, impartial and rewarding. The method adopted is natural and the result is successful.

Prof. Woodrow Wilson's *An Old Master and Other Political Essays* [Charles Scribner's Sons. \$1.00] contains five essays, the titular paper and one on *The Study of Politics* which the *New Princeton Review* has printed, two, entitled *Character of Democracy in the United States and Government under the Constitution*, which have appeared in the *Atlantic*, and one, *Political Sovereignty*, which now is made public for the first time. The author is one of the wisest and most suggestive thinkers upon such topics and the public to which such a series of essays appeals effectively is steadily enlarging.—Dr. W. B. Scaife's excellent volume, *Florentine Life during the Renaissance* [Johns Hopkins Press. \$1.50], is a popularly written presentation of the fruits of extended and thorough research. It is one of the Johns Hopkins University Studies in Historical and Political Science. The author illustrates scholarly acuteness and an easy, natural style of expression and has furnished a clear and telling narrative of more than temporary value.

When a nation has undergone such changes that its name has disappeared from the maps there is special reason why its history should be brought to mind, and all the more if that history have been notable

and influential. There is no longer a Parthia, as such, but there used to be such a nation and one of no mean consequence. It is well that its story has been retold and by Prof. George Rawlinson of Oxford, whose historical and literary powers have been exhibited so often and so honorably. *The Story of Parthia* [G. P. Putnam's Sons. \$1.50], his volume, belongs to *The Story of the Nations* series, is an example of sound scholarship, is written with spirit, is inherently very interesting and is illustrated.—*The Realm of the Habsburgs* [Lovell, Coryell & Co. \$1.25] is by Sidney Whitman and is the picture of a modern nation, just as an intelligent visitor sees it today. It is plain that Mr. Whitman is disposed to look on the bright side and to pass quickly over or apologize for the less satisfactory features of Austrian life. Nevertheless he has drawn an exceedingly vivid and enjoyable picture, the more enjoyable because of its general, and often minute, fidelity. It is most interesting.

Some Artists at the Fair [Charles Scribner's Sons. \$1.25] tells what impressions Messrs. F. D. Millet, W. H. Low, J. A. Mitchell, W. H. Gibson and F. H. Smith received at Chicago. They were impressed as pleasantly as others and they studied the characteristics of the place and occasion with trained artistic perceptions and sympathies. The pamphlet which embodies their conclusions is gotten up tastefully and is very readable.—*As We Go* [Harper & Bros. \$1.00] is a pretty little book made up of Mr. Charles Dudley Warner's editorials or short essays on *Interesting Girls*, *The Electric Way*, *A Beautiful Old Age*, *The Art of Idleness* and many other similar topics which afford a good opportunity for the exercise of his good sense, shrewdness and wit, of which opportunity he has made skillful use.

Dr. L. M. Yale has gathered into a volume a large number of contributions to *Babyhood*, that excellent manual for mothers. Many are answers to questions actually asked. The volume is called *Nursery Problems* [Contemporary Publishing Co. \$1.50] and it is an eminently practical and judicious as well as quite a comprehensively suggestive book for the use of those who have the care of young children.

THE JANUARY MAGAZINES.

The International Journal of Ethics [\$2.50], always solid and instructive, includes five elaborate papers, one by J. G. Hibben on *The Relation of Ethics to Jurisprudence* and one by J. S. Mackenzie on *Moral Science and the Moral Life*, each of which is vigorous and edifying without being strikingly fresh; one by Prof. H. C. Adams on *The Social Ministry of Wealth*, which urges that "it is the gospel of beauty and not of duty which the world needs at present," in which contention, as here defined and urged, there is some force but which as a general truth of course is not to be conceded and probably would not be avowed by the author; one called *An Aspect of Old Age Pensions*, by M. J. Farrelly, LL. D., which seems to be of primary importance to English readers; and one by Raffaele Mariano on *Italy and the Papacy*, a frank, fearless, suggestive production which ought to be widely read and carefully pondered and which is to be answered by Monsignor Satolli, the Papal delegate in this country, in the next issue.

In *Scribner's* [\$3.00] there are several conspicuous attractions. The most noteworthy

article is the paper on Webster's Reply to Hayne and his General Methods of Preparation, in which the venerable Hon. R. C. Winthrop furnishes interesting facts about Webster mingled with equally interesting personal reminiscences. Mr. Winthrop's comparison of Webster, Everett and Choate is so just and striking that we much regret that we have not space in which to quote it. Mr. Crawford's concluding paper on Constantinople, with pictures by Mr. Weeks, also attracts and holds attention. Mr. Cable begins a new novel, *John March, Southerner*, which starts off alluringly, and A. L. Lewis discusses *The Place of the Exodus in the History of Egypt*, arguing that *Rameses the First* was the Pharaoh of the Exodus and that the date of that event was either about 1420 B. C., or between 1320 and 1300, B. C., it being necessary to settle certain differences between the long and short chronologies before the point can be determined. The lighter contributions all are excellent, the illustrations exhibit their usual superiority and the number opens the new year auspiciously.

Among the magazines devoted especially to the supplying of entertainment *Godey's* [\$3.00], the oldest American publication of the sort, continues to be bright and readable, and this time offers a complete novel by F. W. Lee. It is called *Mam'selle Paganini* and it is stirring and entertaining. H. W. Greene's *Amateur and Artist*, narrating an incident in the life of Ole Bull, is another pleasant contribution. The illustrations are well done.—*Worthington's* [\$2.50] opens with a graphic and illustrated California paper by C. H. Shinn on *The Forests of California*. Mrs. Livermore supplies the second installment of her *One of the Fortyniners*. Dr. S. P. Bates describes *A Celebrated Escape from Libby Prison*, Richard Burton and Clinton Scollard have poems, and there are other attractive features.—*Cassell's* [\$1.50] has three complete stories, *Separated*, *The Fortunes of the Grey House*, and *The Odd One*, the beginnings of two serials, *The Sleeve of Care* and *Margaret's Way*, and a dozen excellent miscellaneous articles. It always gives the reader his money's worth.

ART ITEMS.

—There have been awarded for excellence in the sculptures exhibited at the World's Fair seventy-six medals and diplomas, nine countries being represented in the competition for prizes. Germany received the highest number of medals, nineteen, and the United States came next with fourteen. Italy, receiving twelve, stood third; Japan and Great Britain, with seven apiece, fourth; Spain, with six, fifth; Austria sixth with five, and Denmark and Sweden each received three and closed the list. So high a degree of success on the part of Japan was unexpected.—Mr. Anders Zorn's portrait of Mrs. Potter Palmer, ordered by the Board of Lady Managers of the World's Fair for the Woman's Permanent Memorial Building, has been finished and is left in Mrs. Palmer's charge pending the completion of the building. It gives general satisfaction. Mrs. Palmer stood in the hall of her own home to be painted, and she appears in the picture wearing the dress and ornaments which she wore when she received the Spanish Princess Eulalie.

—News comes from London that Mr. Gilbert's Shaftesbury Memorial Fountain in the center of Piccadilly Circus is a beautiful structure in itself, but so badly suited to such a confined situation that probably it will have to be removed to some roomier site.—Mr. MacCulloch, an Australian millionaire who has

been buying English pictures generously for several years, is about to build a picture gallery—apparently for the public benefit—in London at the West End.—The most important exhibit in the recent Arts and Crafts Exhibition in London is said to have been a piece of tapestry, representing Sir Galahad and the Holy Grail, designed by Burne-Jones and the work of Mr. William Morris's looms.—Turner's Trout Stream has been bought by Mr. Thomas Johnson, a private collector in Manchester, Eng., for \$20,200. The same artist's Walton Bridge, Looking up the Thames, and his The Nore were sold at the same time for about \$21,000 apiece.—Six hundred drawings by Turner in water-color or pencil now are permanent features of the National Gallery in London, except that they are in four divisions and at intervals they are sent out, a division at a time, to be exhibited elsewhere for the sake of their educational influence. One is in the Ruskin Museum at Sheffield at present.—No less than 3,996 prints, drawings, etc., have been added to the collection in the Print Room of the British Museum during the year. A catalogue of the special collection of prints by Rubens is nearly completed.

—Two Sevres vases have been given by the Minister of Fine Arts in France to the Institute of Blind Children and they are to be placed in its Court of Honor.—The drawing of the two heads by Dürer, reported to have been acquired at the recent Holford sale by the British Museum for \$3,175, really was secured by the Berlin Museum. The English institution however obtained for \$925 the famous cup formerly owned by Lord Arundel and ascribed to Mantegna although believed by some experts to be more probably the work of some goldsmith of the school of Murano.—The report that certain additional frescoes by Leonardo da Vinci have been discovered in the Castle of Milan is pronounced a pure fiction.—During the past few months several more or less eminent foreign artists have died. Perhaps Mr. Ford Madox Brown was known most widely. He had much to do with the members and the development of the pre-Raphaelite school of painting in England although he never joined their brotherhood. Lady Eastlake, widow of Sir Charles Eastlake, formerly President of the Royal Academy, was not an artist, strictly speaking, but long has been a notable figure in the art world by reason of her many and influential publications upon themes connected with art. Miss Annie Matrie, the painter of fruit and flowers; Mr. R. H. Nibbs, the marine painter; Mr. L. H. Holland, of the National Portrait Gallery; Mr. R. B. Wallace, the popular designer of initial letters in *Punch*, and M. Auguste Fleming, the Parisian landscape and marine painter, also have passed away, and among sculptors Miss Henrietta Montalba, youngest of the four famous sisters; C. B. Birch, A. R. A., of London, and M. Jules Franchesch, of Paris, the specialty of each of whom was portrait busts and statues, are gone.

NOTES.

—It is stated that the most ordinary cloth-bound book passes in the binding alone through not less than twenty-six pairs of hands.

—Munkacz's famous painting, The Requiem, representing Mozart's last days, has been purchased by General R. A. Alger, ex-governor of Michigan, for \$50,000.

—A marble bust of the late Col. Gardner Tufts is to be placed in the Memorial Hall in the new extension of the State House in this city. He served the State of Massachusetts variously for thirty years.

—The Baroness Tauphous, who died Nov. 15 and who is very widely known as the author of *Quits*, The *Initials* and several other novels, was a Miss Jemima Montgomery before her marriage and was born in Wales.

—So rapidly are the advantages of type-written articles becoming evident that the

Boston *Daily Globe* has made the rule that after Jan. 1, 1894, all the "copy" handed in by its corps of reporters must be type-written.

—It has been suggested that the many monuments in Westminster Abbey erected in honor of persons of no particular eminence be removed to some other place and that the whole abbey be reserved for memorials of truly distinguished people. Probably this step will be taken in due time.

—The *Ladies' Home Journal* receives more than five thousand poetical contributions a year. The editor adds that out of them all "there are not fifty that would not be a burden" to his readers. It has been estimated that not less than seventy thousand new poems are written every year in the United States and actually offered for publication.

—Lowering the price of several of the magazines seems to have increased the public demand for them. The December *Cosmopolitan*—the World's Fair number—has had to issue a second edition and 400,000 copies in all of this number have had to be prepared. *McClure's* also is making rapid strides ahead and has almost doubled its paid circulation during the last six months. The *American Journal of Politics* now announces a reduction of price from four dollars to three, to take effect at the new year.

BOOKS OF THE WEEK.

- George H. Ellis. Boston.
HEART-BEATS. By P. C. Mozoomdar. pp. 288. \$1.50.
Charles Scribner's Sons. New York.
WHAT THINK YE OF THE GOSPELS? By Rev. J. J. Halcombe. pp. 128. \$1.50.
A. D. F. Randolph & Co. New York.
CAMP-FIRE MUSINGS. By W. C. Gray, Ph.D. pp. 304.
The Christian Literature Co. New York.
A HISTORY OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES. By Prof. H. E. Jacobs. pp. 539. \$2.50.
Funk & Wagnalls Co. New York.
SAMANTHA AT THE WORLD'S FAIR. By Marietta Holley. pp. 694. \$2.50.
A. S. Barnes & Co. New York.
THE NEW MINISTER. By Kenneth Paul. pp. 342. \$1.00.
Hodder & Stoughton. London.
THE KEY OF THE GRAVE. By W. R. Nicoll. pp. 189. 87 cents.

MAGAZINES.

- December. POPULAR ASTRONOMY.—LEND A HAND.—CHRISTIAN THOUGHT.—PORTFOLIO.—BIBLICAL WORLD.—WRITER.
January. OUR LITTLE ONES AND THE NURSERY.—WORTHINGTON'S.—INTERNATIONAL JOURNAL OF ETHICS.—CASSELL'S.—GODEY'S.

CHRISTIAN ENDEAVOR NOTES.

The Chicago Union proposes to push the movement for good citizenship by a series of rallies and by lectures by Rev. D. J. Burrell, D.D.

The latest statistics show that there are now 28,741 societies, of which 5,995 are found in Presbyterian churches, and 5,602 in Congregational churches. New York leads with 3,119 societies.

The Kansas City Union has been making a determined effort to close the saloons that have been open on Sunday, and the Retail Liquor Dealers' Association has concluded to observe the law.

The Cleveland Union lately held a "potato rally," which resulted in the contribution of a large quantity of vegetables of all kinds and a good amount of clothing, to be distributed among the poor of the city.

The societies making up the Newark Union are to share the work of sustaining services at the New Jersey State Soldiers' Home, for which, up to this time, the responsibility has been borne by the Belleville Reformed Society.

In connection with the Maryland Convention at Baltimore, which was addressed by Mr. Anthony Comstock, on The Children of the Nation, arrangements were made for a meeting of the business men of the city at noon, at which also he spoke.

Several State and city unions have been making choice of colors to be worn by their members as a means of recognition at great conventions. Cleveland has chosen white and gold, Philadelphia blue and white, Pennsylvania red and blue, and Delaware red and white.

The plan for the celebration of New Year's Day by the society at Traverse City, Mich., included a reception during the afternoon and evening, with refreshments and interesting exercises, the gift of a souvenir to every caller, and a letter of greeting to every absent member, to every former member that had removed, and to neighboring societies.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 14-20. Our Temptations and How to Avoid Them. Matt. 4: 1-11.

Professor Drummond, writing on this subject, has referred to the leveling power of temptation, how it binds humanity together in a common liability to sin. No Pharisee, so long as he holds himself aloof from his fellow-men, can utter sincerely the words, "Our Father." And when we say, "Our temptations," we tacitly confess our kinship with all erring brethren. For "all have sinned and come short of the glory of God." To be sure there are general temptations and individual temptations. Among the former are the disposition to shirk duty, to give way to doubt and depression, the postponement of good deeds, the neglect of golden opportunities, the selfish and uncharitable spirit in its various disguises, the love of the praise of men more than the glory of God. In addition to these are the temptations due to our own peculiar temperaments and surroundings. These vary much with the individual, the influences of heredity, taste and training determining whether or not certain things are temptations. Yet he would be foolhardy who would declare that, under the same circumstances, he would not yield to temptations to which now he considers himself entirely superior.

A great point is gained when we become so well acquainted with ourselves as to know our own weaknesses, for it is usually along that line that our foe approaches us. So a proper amount of self-study is the first guard against attack. Then when evil draws stealthily near we are the better able to detect it. Martin Luther believed thoroughly in the personality of the devil, and projected his own spiritual campaigns with that enemy in mind. One night Luther was awakened by a noise in his room which sounded like the scratching of a mouse. He arose and looked around for the disturber of his slumbers, but the scratching continued. Suddenly it occurred to him that his chronic enemy was the cause of his disturbance, so saying, somewhat contemptuously, "O, it's you, is it?" he went back to bed and slept. It helps us mightily to be able to label an untrue thought, a vile imagination as devil-born, then part company with it, and having dismissed it go on our way unburdened.

Another safeguard is to avoid those scenes and situations which are favorable to temptation. Young people get tired of being told to avoid bad company, but their salvation often depends on keeping out of those companionships which degrade and destroy the spiritual life. But the surest way to prevent contamination from surroundings in which Christians sometimes are obliged to be is to fill the life with an ardent purpose to love and serve Christ. Here is a man who walks straight by the rum shop. His thought is on his home and children, and he wants to get to them by the quickest route. Another man is idling about the streets with no aim in life. The snares of the saloon entrap him. Dr. Chalmers, the great preacher, was once riding on a stage. The driver, just before reaching a bend in the road, hit the off leader a sharp blow with his whip. The coach whirled around the curve and when the horse had quieted down a little some one asked the driver why he struck the horse. "I knew," he said, "that just beyond the bend was a boulder which he would shy at, and I wanted to give him something to think about." The incident was the seed thought of Dr. Chalmers's famous sermon "the expulsive power of a new affection." It may serve to show us the absolute necessity of filling our minds and hearts with lofty thoughts and purposes if we would conquer temptation.

Parallel verses: Matt. 22: 37; 26: 41; John 6: 35; 1 Cor. 10: 12, 13; 1 Tim. 6: 6-11; Heb. 2: 17, 18; 4: 12; Jas. 1: 2, 12-14; 1 Pet. 1: 6, 7.

News from the Churches

PASSING COMMENT.

It is another indication of our American spirit that the dear old Christmas tree is exchanged for an up-to-date Ferris wheel, in whose cars the gifts were loaded.

A community is doubtless more appreciative of the church in its midst when, in connection with the dedication of a new building, part of the time is given to a consideration of the educational and other municipal interests.

If rewards of merit are ever justifiable they seem to be deserved by children who attend church regularly through the year. However much there may be of interest to the little ones in the Sunday morning service, there is much that is wearisome to them, so that, unless ministers and parents are very wise, the children either do not form the habit of church going, or, having been forced into it, shake it off when they are left to themselves.

A church that will not relax its efforts till its prayer meeting attendance reaches the hundred mark is not likely to give up the good work then. There is no question but that working for a specified end in the church, as well as outside, arouses the most enthusiasm. A church may pray for the Holy Spirit, or try to save souls in general without feeling it much. But when individuals try to help save other individual souls they know as never before that they must be sure of a saving health in themselves.

INSTITUTIONAL WORK IN SPRINGFIELD, O.

The first service was held, Dec. 24, in the new Lagonda Avenue (institutional) Church in Springfield. The pastor, Rev. Ralph Albertson, and the members—a large proportion of them being working men from the adjacent factories—worked until twelve o'clock Saturday night in putting in the beautiful stained glass windows, putting down the carpet and fixing the opera chairs in place. Much of the work has been done by members of the church and congregation, who in this way saved quite an outlay of money.

The educational and training work of the church has departments of mechanical drawing, inventional geometry, architectural drawing, steam engineering, with a steam engine model to be used in the class, electricity, stenography, elocution, taught by Rev. S. P. Dunlap, pastor of the First Church, fine arts club, typewriting, algebra, arithmetic and bookkeeping. The reading-room is open daily for all, and there are also a gymnasium and bath and the choral society. The church has a good choir and a fine organ. The auditorium, with balcony, seats 300 or more, and the Sunday school room in the rear, with its balcony, 200 more—both rooms being thrown together on occasion. On the east side a comfortable parsonage is already occupied by Mr. Albertson.

The institutional work of the church has already been entered upon with spirit. A fee of one dollar is asked for instruction in any one of the different courses, and one dollar a year is charged for the use of the baths. It now remains to be seen whether an institutional church can be maintained in a city with only 35,000 to 40,000 people. Standing in close proximity to twelve large factories, with the membership almost exclusively composed of working men and women, its successful operation will aid the solution of an interesting and important problem.

C. M. N.

FROM THE FAR NORTHWEST.

An important council has been held in Spokane, whose results bid fair to be historic and to save the stronghold of Congregationalism in Eastern Washington. The First Church, with its beautiful stone edifice, has been near the point of dissolution on account of financial embarrassment. A council, Dec. 12, carefully reviewed the situation. The result was unanimously reached and it recom-

mended the completion of negotiations with the Westminster Presbyterian Church, by which its members should join the Congregational church in a body, assume their share of its debt and of its property, and merge into one organization. The terms of agreement had been reached by mutual conference and were first submitted to the council for advice. This consummation will require \$1,000 from our Home Missionary Society toward the pastor's support for 1894, but with that the united body agree to meet the present emergency.

The result of the council has since been unanimously adopted by both churches, and Dec. 31 the Westminster Presbyterian Church of eighty-five members and the First Congregational Church of 131 members will be made one by unanimous consent. Superintendent Bailey's counsel has greatly aided in this desirable consummation. The resultant body is no mongrel, but is a Congregational church. The solution has been difficult and the peril great, but the issue is a triumph of interdenominational comity and of the spirit of Christ.

The Puget Sound Congregational Club held its quarterly meeting with the Atkinson Memorial Church of Tacoma, Dec. 20, with Indian Agent Eels, the vice-president, in the chair. The subject was Forefathers' Day, and was treated under the heads of Effect of the Puritan Immigration upon the Church of Christ, Puritan Influence upon Education, and The Influence of Holland upon Civil Institutions in America.

The oratorio of the Messiah was rendered by a large chorus and soloists at the First Church, Dec. 20. Tacoma is musical and the quality is very creditable for so new a city. The chorus of twenty-five, which regularly sings at the First Church, is under the lead of Prof. Herbert H. Joy, formerly musical professor at Grinnell College, Io. The annual meeting and roll-call of this church is an occasion of great interest, and the activity in all branches of missionary work and the cordial unanimity of the church make every gathering a delight. The prayer meetings are large and hearty.

A determined movement is on foot to secure an honest and economical administration of municipal affairs and Stead's Civic Church has been more or less discussed. Surely the time is ripe, from East to West, for a massing of the forces that make for righteousness as against the solid ranks of organized vice and immorality.

The Ministerial Alliance holds regular meetings each Monday morning, ranging from fifteen to thirty members, mostly clerical, from all evangelical denominations, and valuable discussions often follow the excellent papers. It is by no means wholly theological, but often takes a hand in practical issues in our formative city. At the annual meeting Rev. L. H. Hallock, D.D., was elected president for 1894.

Tacoma is fully holding her own, and cherishes a great and not ill-founded expectations for the near future. Our commercial relations with Japan are rapidly developing, and the immense cargoes of tea and silk that come from Yokahama and Hong Kong every three weeks by steamer, and the return loads of flour and other supplies, even in these dull times, indicate something of the possibilities for the future. While there is some destitution even here, our poor are less numerous and better cared for by the Associated Charities, by the W. C. T. U., and by voluntary, organized plans of relief than in most cities of its size.

L. H. H.

NEW ENGLAND.

Boston and Vicinity.

Union Church rounds out the year with the creditable and unprecedented record of \$8,650 contributed for benevolence and \$2,500 more have been raised by societies within the church. The present membership is 544.

Twenty-nine have been received during the past year by the Day Street Church, Somerville, Rev.

Peter MacQueen, pastor. The average attendance has been the largest in the church's history.

Features of Christmas at Prospect Street Church, Cambridge, were a special offering from church and Sunday school of \$500 for the American and Woman's Boards and a gift of \$376 for the pastor, Rev. D. N. Beach. He had declined an increase of salary at the beginning of the year and this was a way of circumventing him.

Massachusetts.

The South Church, Andover, which has been without a pastor since Rev. J. J. Blair was obliged to resign on account of illness over a year ago, installed last week Rev. F. R. Shipman, a son of Judge Nathaniel Shipman, LL.D., of Hartford, and for three years an assistant to Dr. G. L. Walker at the Center Church in that city. The South Church, founded in 1711 and ministered to by eminent men, has had an honorable influence in the ecclesiastical life of the region. It is closely identified with the educational interests of the town, the students of Abbot Academy worshipping there. Its satisfaction in its new leader and its hope of greater usefulness are shared by many.

The Prospect Street, North and Belleville Churches in Newburyport held enthusiastic reunions, Dec. 29, with supper, roll-call and the annual reports. New Year's eve all the churches united in a watch meeting at the Baptist church. This week the five Congregational churches in the city and Newbury unite in fellowship meetings at Belleville Church, under lead of the pastor, Rev. A. W. Hitchcock, with addresses by Pastors G. L. Richmond, H. R. McCartney and C. M. Clark of neighboring churches. Belleville Church has gained twenty-five on confession and eight by letter in 1893, expended \$3,600 for home expenses and over \$3,000 in benevolences. The senior pastor, Dr. D. T. Fiske, has fully recovered from the fracture of his leg.

Needing a long rest after thirteen years of service, Rev. F. S. Adams resigned the pastorate at Reading. But the church has voted to give him six months' vacation, with salary continued, and asks that his resignation be withdrawn. He will probably spend the winter and spring in Tennessee.

The churches of Worcester united in an evening service at Mechanics Hall, Dec. 17, for the annual meeting of their City Missionary Society. The statement of the president, Mr. P. W. Moen, reviewed carefully the work of the year, and suggested enlarged operations in the future. The society expended for the year \$3,426, of which \$1,750 were given to weak churches. The women missionaries have worked in co-operation with visitors of the larger churches. The two employed by the society have made 3,608 calls, bringing many families to church and Sunday school. A limited amount of charitable work is done by them, and plans are being made to increase the sum at their disposal for the present need. Six of the city churches have been aided by the society, four of which reported through their pastors at the meeting. Other pastors made brief addresses upon The Churches Back of the Society, Rev. E. M. Chapman, The Society and Its Missionaries, Rev. C. M. Southgate, The Society and the Unchurched, Rev. Elijah Horr, D. D.

Rev. Albert Bryant, who has given his services to the struggling Belmont Church, Worcester, at a nominal salary for the last four years, has been obliged to resign to seek a more lucrative field. The topic for the Ministers' Meeting, Jan. 1, was The Evangelist as a Factor in the Modern Church. Rev. G. H. Gould, D. D., was the speaker.

The East Church, Ware, Rev. A. B. Bassett, pastor, reports a year of prosperity and growth. A church debt of \$6,000 has been paid, a pastor's assistant provided and \$3,345 given in benevolence. Forty-four members have been received on confession. This church is using the Congregationalist Responsive Services with much satisfaction. A male chorus furnishes music for the Sunday evening services. At the observance of Forefathers' Day the local organizations of the G. A. R. and Sons of Veterans were present, and addresses were made by laymen on the modern influence of the Puritan spirit upon religious life, education and good citizenship.

The church in Great Barrington celebrated its 150th anniversary Dec. 28. It is the third oldest church in Berkshire County, only Sheffield and Stockbridge antedating it. The exercises consisted of a brief sketch by Rev. F. R. Marvin of the eleven pastorates which have covered the period celebrated, and addresses by other speakers describing the first house of worship, the growth of the town during the past half-century and the spiritual history of the community. The last decade in the history of the church has been marked by a larger growth than any preceding decade for half a century.

Maine.

Sixth Street Chapel, Auburn, Rev. L. J. Thomas, pastor, has experienced a quiet but deep work of grace the past few weeks. Special meetings have been held with a number of conversions.—High Street Church, Rev. C. S. Patton, pastor, has also been holding special evangelistic meetings.

New Hampshire.

The new year finds all the home missionary churches of the State supplied with pastors, except Lyndeboro, Centre Harbor, Hillsboro Centre, Loudon and Warner.

Vermont.

The Congregational Club of Western Vermont observed Forefathers' Day at Middlebury, and listened to a paper upon The Congregational Idea and Its Martyrs by Rev. D. S. Mackay. It afterwards participated with the Historical Society of Middlebury in its celebration of the day. Prof. Walter E. Howard of Middlebury College delivered an address upon The Puritan Minister, in which he defended the Puritans against cynical criticisms.

At the annual Christmas concert at the North Church in St. Johnsbury sixty-four gift-books were distributed to those children in the Sunday school who had attended church regularly in 1893. On New Year's eve the pastor, Rev. C. M. Lamson, gave a short address and the choir rendered Dudley Buck's midnight mass. Dr. Lamson is still considering the call to the Center Church, Hartford, Ct. A petition fourteen and a half feet long and containing 548 names, practically all the members of the church and parish, has been presented, urging him to remain in St. Johnsbury.

Connecticut.

The annual meetings of the First Church and society of Milford, Rev. H. H. Morse, pastor, show it to be in the most prosperous condition ever known. There has been growth in all its departments. The Ladies' Benevolent Union, which controls all the women in the church, has spent nearly \$1,000 this year in church improvements. The ecclesiastical society has been able to reduce the debt, pay all bills and raise the pastor's salary to \$2,000.

At the recent meeting of the New Haven Congregational Club the most notable thing was an address by Rev. Newman Smyth, D. D., on The Present Uses of the Pilgrim, in which he gave a stinging rebuke to the people of New Haven, and especially the police commissioners, for the ill enforcement of law which is tolerated in the city. Dr. Smyth has just become president of the newly formed local Law and Order League, and is wide awake both to the gravity of the situation and to the measures which may be found necessary to remedy it.

The society of the Second Church, West Winsted, Rev. J. S. Voorhees, pastor, has just closed a successful year. One year ago the envelope system was adopted and more money was thus subscribed and a larger proportion collected than under any previous system. All pews are now free. During December a debt of \$3,000 for incidental expenses which had been accumulating for eight years was raised, every dollar being subscribed inside of three weeks.

MIDDLE STATES.

New Jersey.

The church in Montclair, Rev. A. H. Bradford, D.D., pastor, received sixty-two last year, making the total membership 730. Benevolent contributions amounted to about \$17,200.

THE INTERIOR.

Ohio.

At the annual reunion and roll-call of the First Church, Mansfield, Dr. J. W. Hubbell, pastor, 435 were present. The weekly offerings for benevolence have amounted to \$3,192 with 530 givers. The church is to raise all its funds for current expenses and benevolence for the coming year through the weekly offering, using a single pledge and one envelope for both funds. The pews have been rented annually by auction for many years, but now are to be assigned by lot. The present membership is 645.

The three years' pastorate of Rev. G. H. Peeke with the Brooklyn Village Church closed Dec. 31. He will reside for a time in Sandusky and later in Tennessee, and will devote his time for the present to lecturing and literary work. Rev. J. W. Hargrave, who is to be Mr. Peeke's successor, was for several years pastor of the church which now recalls him.

Plymouth Church, Cleveland, held a roll-call meeting the Friday evening before Christmas, which crowded the vestry to the doors. Rev. G. R. Leavitt, D.D., has been seriously ill, but is now much better and able to fill his pulpit as usual.

Illinois.

The church in Elmwood, Rev. E. S. Pressey, pastor, made the dedication of its new building the

The Congregationalist Services, No. 6*

An Order of Worship for Eventide

Theme: Trust in God

{ The Congregation will please observe carefully the directions printed }
 { in small type between brackets wherever they occur in the Service. }

ORGAN PRELUDE.

MINISTER.—Behold, God is my salvation;
 I will trust and not be afraid:
 For the Lord Jehovah is my strength and song;
 And he is become my salvation.

PEOPLE.—The Lord is good, a stronghold in the day of trouble;
 And he knoweth them that put their trust in him.

How precious is thy lovingkindness, O God!
 The children of men take refuge under the shadow of thy wings.

O taste and see that the Lord is good:
 Blessed is the man that trusteth in him.

HYMN. { The congregation will rise and sing. }

How firm a foundation, ye saints of the Lord.—PORTUGUESE HYMN.

God is a refuge for us.

MINISTER.—God is our refuge and strength,
 A very present help in trouble.

PEOPLE.—Therefore will we not fear, though the earth do change,
 And though the mountains be moved in the heart of the seas.

[These readings are continued by use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 27: 1, 2, 5; Ps. 91: 1-4, 9, 10; Ps. 125: 1, 2; Isa. 43: 1-3; Isa. 41: 10; Ps. 62: 8.]

RESPONSE. { All sing, without rising. }

Other refuge have I none.—MARTYN.

In paths that they know not will I lead them.

MINISTER.—Trust in the Lord with all thine heart,
 And lean not unto thine own understanding.

PEOPLE.—In all thy ways acknowledge him,
 And he shall direct thy paths.

[These readings are continued by use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 31: 1, 3; Ps. 25: 1, 4; Ps. 48: 14.]

MINISTER AND PEOPLE IN UNISON.—

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

[When so desired the following hymn may be sung as a solo (Lassen arrangement suggested), or as an anthem by a choir.]

HYMN. { When this hymn is not sung as suggested above, the congregation will rise and sing. }

In heavenly love abiding.—AURELIA.

PRAYER. [By the minister.]

[Here may be introduced, when desired, a musical response by the organ or by a choir. Stanzas 1 and 2 of "The Lord is my Shepherd, no want shall I know," are suggested as a suitable offering.]

SCRIPTURE LESSON.

MINISTER.—Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed away from my God? Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary: there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

PEOPLE.—O Lord of Hosts,
 Blessed is the man that trusteth in thee.

I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

And we know that to them that love God all things work together for good. What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Whether we live, we live unto the Lord;
And whether we die, we die unto the Lord:
Whether we live therefore, or die, we are the Lord's.

ANTHEM. [Choir.] * [Or this hymn may be sung by the congregation without rising.]

* My spirit on thy care.—OLMUTZ.

In quietness and in confidence shall be your strength.

MINISTER.—The Lord is my portion, saith my soul;
Therefore will I hope in him.

PEOPLE.—The Lord is good unto them that wait for him,
To the soul that seeketh him.

[These readings are continued by use of the following passages, which are printed in full in the services as published in pamphlet form: Lam. 3: 26; Ps. 37: 3-7; Ps. 55: 22; Ps. 73: 26.]

CHANT. [When this selection is not chanted it will be read by the minister.]

1. O Lord | thou art my | God || I will exalt thee | I will | praise thy | name:
2. For thou hast done | wonderful | things || thy counsels of old are | faithful | ness and | truth.
3. For thou hast been a | strength to the | poor || a strength to the | needy in | his dis | tress;
4. A refuge from the storm, a shadow | from the | heat || when the blast of the terrible ones is as a | storm a | gainst the | wall.
5. Thou wilt keep him in perfect peace, whose mind is | stayed on | thee || be | cause he | trusteth in | thee.
6. Trust ye in the | Lord for | ever || for in the Lord Jehovah is | ever | lasting | strength.

ADDRESS OR SERMON.

CLOSING SERVICE.

Thou shalt take thy rest in safety.

MINISTER.—Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still.

PEOPLE.—Offer the sacrifices of righteousness,
And put your trust in the Lord.

Many there be that say, Who will shew us any good?

Lord, lift thou up the light of thy countenance upon us.

Thou hast put gladness in my heart,
More than they have when their corn and their wine are increased.

In peace will I both lay me down and sleep:
For thou, Lord, alone makest me dwell in safety.

HYMN. [The congregation will rise and sing.]

When the light of day is waning.—STOCKWELL.

PRAYER AND BENEDICTION. [The congregation seated and bowing down.]

MINISTER.—Let us pray.

O most loving Father, who wildest us to give thanks for all things, and to cast all our care on thee, who carest for us: preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested to us in him who is the author and finisher of our faith.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope.

The God of peace be with us all. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

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THE CONGREGATIONALIST, 1 Somerset Street, Boston.

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VALUABLE BUT NOT COSTLY.—It may save you a great deal of trouble in cooking. Try it. We refer to the Gail Borden Eagle Brand Condensed Milk, regarded by most housekeepers as absolutely essential in culinary uses, and unsurpassed in coffee. All Grocers and Druggists sell the Eagle Brand.

HOOD'S AND ONLY HOOD'S.—Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative powers not possessed by other medicines. It effects remarkable cures when other preparations fail.

HOOD'S PILLS cure biliousness.

occasion for a series of interesting meetings, Dec. 14-17. The first evening was reunion night, with addresses by two former pastors. This was followed by education night, when the president of the local board of education, the principal of the schools and the president of Knox College spoke. Town night was devoted to the history of church and town. Sunday morning the formal dedication occurred, and in the evening congratulations were received from four local pastors.

Indiana.

The past year has shown the most decided advance of any previous year in the history of Mayflower Church, Indianapolis. A new site was purchased and largely paid for. A mission Sunday school has been organized in the northwest part of the city. Flourishing senior and junior Endeavor Societies and the various missionary organizations have done efficient work. Rev. J. W. Wilson, the pastor, and his wife are both Carleton College graduates. Their united and untiring efforts have been greatly blessed.—Congregations are increasing at the People's Church, Rev. J. M. Lewis, pastor. Important steps have been taken to improve the quality of the music, and Laudes Domini has been introduced. There have been thirty accessions to the membership since April.

The church at Washington is engaged in active work in all departments, the Sunday school being especially strong. Tuesday evening of each week the pastor, Rev. Rockliffe Mackintosh, preaches at Cannelburgh, a mining village eight miles east. The congregations now crowd the house.—The Sunday school of the First Church, Michigan City, sent a box of Christmas presents to the mission Sunday school at Cannelburgh.

Wisconsin.

The house of worship of the North Side Church Milwaukee, Rev. N. T. Blakeslee, pastor, costing \$2,050 and designed to be ultimately part of a larger structure, was dedicated Dec. 24.

THE WEST.

Iowa.

The Eldon people, Rev. S. A. Miller, pastor, have made the last payment on their parsonage, carpeted the edifice, put in new stoves and purchased new hymn-books.

This year has been full of unusual activity and prosperity for the Keokuk church, Rev. H. M. Peniman, pastor. There has been growth in its congregations, in missionary contributions, in the Sunday school, in the membership, and an increase in the working force and spiritual power of the church. One occasion of the development is the missionary work undertaken in a destitute part of the city. Evangelistic meetings are held at the chapel every Thursday evening and special meetings are frequent.

Christmas entertainments of one sort and another were held in nearly all the churches of the State, some of the Sunday schools, however, making offerings instead of receiving gifts. In several cases the Christmas tree was supplanted by a Ferris wheel, whose cars were filled with gifts.—The church in Toledo has begun a building.

Minnesota.

The Minnesota Congregational Club met in Minneapolis Dec. 22. The subjects of the addresses were: The Work of Congregational Clubs, Congregationalism in American History and in Civic Affairs, The Pilgrim Sabbath, The Pilgrim Woman of the Twentieth Century, The Pilgrim and His Bible, The Pilgrim and the New England College, and The Modern Pilgrim and the University. A pleasant feature was a song composed by Rev. H. W. Gleason.

Kansas.

The church in Anthony reluctantly accepts the resignation of its pastor, Rev. H. C. Dunsmore. Great success has attended his ministry. An increased membership and large congregations bear testimony to his efficient work.

Nebraska.

The church at David City, Rev. A. W. Ayers, pastor, is making progress. A young people's choir for evening services has lately been organized, the attendance at the weekly prayer meeting has already reached sixty, and the church does not mean to suspend efforts in this direction until the number is an even hundred.

New Mexico.

At White Oaks Rev. A. A. Hurd has been laboring persistently over two years under great discouragements. Supt. E. H. Ashmun came to his aid Dec. 1 in a series of meetings that closed Dec. 17. The result thus far is a new church of forty members called the Plymouth Church, which was organized in order to cast off old hindrances. Sixteen of the new members united on confession and all are adults.

PACIFIC COAST. California.

The Congregational Club of San Francisco celebrated Forefathers' Day, Dec. 21, in Oakland. The theme was, Progress of Religious Thought from Plymouth Rock to the Parliament of Religions, and the speakers were Rev. Messrs. G. B. Hatch, J. B. Koehne and W. D. Williams. Rev. W. D. Williams, D. D., was elected president.

Evangelist Meserve is holding revival services at Lodli, where large audiences have manifested encouraging interest.

Oregon.

The church in Salem, so sadly disturbed under the erratic course of C. L. Corwin, has reached a state of peace through the withdrawal of one-third of its active members. Rev. S. M. Freeland will take its pastorate for a year.

WEEKLY REGISTER.

Calls.

ANDERSON, Wilbert L., to First Ch., Exeter, N. H., where he has been supplying.
ARNOLD, Arthur E., Piano, Ill., to Avon.
BRAY, Henry E., North Leominster, Mass., to West Rutland, Vt.
BRODHEAD, William H., Denver, Col., to supply at Flint, Mich., for six months. Accepts.
BURHANS, Paul C., Centralia, Ill., to Hennessey, Okl. Accepts.
BUTLER, James E., accepts call to Somerset, Mich.
CADMUS, William E., accepts call to Hingham, Mass.
CLAPP, T. Eaton, accepts call to First Ch., Manchester, N. H. Will begin work March 1.
COLLUM, Joseph E., accepts call to mission work in Denver, Col.
DAVISON, Joseph B., Hartland, Wis., to be field secretary of the Wisconsin Sabbath Association.
DUNHAM, Warren N., Newton, Io., to Kellogg. Accepts.
FREELAND, Samuel M., Seattle, Wn., to Salem, Ore. Accepts for the present.
GRAY, James M., Boston, Mass., to Franklin St. Ch., Somerville, to supply for six months or a year.
HARDEN, John, Brightwood, Ind., to Macksaville. Accepts.
HARGRAVE, John W., accepts call to Brooklyn Village, O.
HARRISON, Charles S., Franklin, Neb., to Weeping Water.
JONES, Richard M., Cherry Flats, Pa., to Waterville, N. Y. Accepts.
MAKIN, John L., Swanville, Minn., to Custer. Accepts.
NOYES, Warren L., Whiting, Vt., to Castleton.
PEARSON, Samuel, West Point, Neb., to Dodge.
SARGENT, Clarence S., accepts call to Central Ch., St. Louis, Mo.
TASKER, John O., Loudon, N. H., to South Barnstead. Accepts.

Ordinations and Installations

BARRON, James D., o. p. Dec. 20, Carmel and Centerville, O. Sermon, Rev. Caleb Lamson; other parts, Rev. Messrs. H. P. Roberts, W. O. Jones and J. V. Stephens.
BERNREUTER, George, o. Dec. 28, Rockford, Ill. Sermon, W. M. Barrows, D. D., Edwin Ewell and W. W. Leete.
CHAMBERS, Charles A., o. p. Dec. 19, Shuoncton and Edlington, Wis. Sermon, Rev. J. L. Hewitt; other parts, Rev. Messrs. J. H. Rowland, H. W. Carter, G. K. Chambers and E. B. Doe.
COLE, John A., o. Dec. 20, Plymouth Ch., Hammond, Ind. Parts, Rev. Messrs. H. A. Kerns, G. H. Bird and J. S. Hood.
HAMMOND, Gideon, o. p. Dec. 21, Emerald Grove and Johnston, Wis. Sermon, Rev. H. W. Carter; other parts, Rev. Messrs. F. N. Dexter, S. P. Wilder and Richard Miller.
LANE, Calvin, o. p. Dec. 21, Marietta, Ga. Parts, Rev. Messrs. C. W. Francis, B. A. Innes and W. W. Adams.
SHIPMAN, Frank R., o. p. Dec. 27, South Church, Andover, Mass. Sermon, Rev. (t. L. Walker, D. D.; other parts, Rev. Messrs. W. D. Love, F. W. Greene, J. J. Blair and H. E. Barnes.
WHITAKER, Jr., J. H., Dec. 19, Harwich, Mass. Sermon, Rev. D. W. Clark; other parts, Rev. Messrs. E. J. Briggs, S. B. Andrews, E. L. Marsh and W. H. Woodwell.

Resignations.

BROWN, Aurelian L., Dodge, Neb.
BRYANT, Albert, Belmont Ch., Worcester, Mass.
COPPING, Bernard, Groveland, Mass.
DEERE, A. C., Copenish, Mich., continuing at Thompsonville.
DUNSMORE, H. Charles, Anthony, Kan.
HOPKINSON, Benjamin B., Lyme, Ct.
KELSEY, Hiram L., Hancock, N. H.
MILLER, Samuel, Deansville, N. Y., on account of ill health.
SEAMAN, Charles, Grand Island, N. Y.
SEYMOUR, Edward P., Morrisville, Vt.
SMITH, Henry, Barryville and Eldred, N. Y.
THOME, James A., Lakeview Branch of Euclid Ave. Ch., Cleveland, O.

Dismissions.

CRANE, Charles D., Newcastle, Me., Dec. 19.
METCALF, Irving W., Hough Ave., Cleveland, O.

Churches Organized.

BRUCE, Wis., Nov. 12.
COLUMBUS, O., St. Clair Ave. Twenty-one members.
ENGLEFIELD, Wyo., Dec. 16. Six members.
PARK, Okl., Dec. 17. Nine members.
SOUTH ENID, Okl., recognized Dec. 21. Twenty-nine members.
WAYNOKA, Okl.
WHITE OAKS, N. M., Plymouth, Dec. Forty members.

ADDITIONS TO THE CHURCHES.

	Conf. Tot.	Conf. Tot.	
Alexandria, Minn.,	4 12	Indianapolis, Ind.,	12 13
Bloomington, Wis.,	— 12	Fellowship,	10 10
Cedar Rapids, Beth- any,	4 4	Marion, Ind.,	2 5
Edison, Io.,	13 17	Portland, Ore., First,	4 4
Fort Wayne, Ind.,	13 17	Toledo, Io.,	4 4

Conf., 49; Tot., 87.
Total since Jan. 1, 1893. Conf., 14,437; Tot., 30,391.

OTHER CHRISTIAN WORK.

Rev. Dr. A. C. A. Hall has been confirmed as bishop of the Episcopal Church in Vermont, and is to be inducted into office some time this month.

The Presbyterians of the North are to build on land, worth \$670,000, on Fifth Avenue, New York City, a denominational headquarters which will cost

\$1,000,000. The wherewithal comes from a bequest of the late Mrs. Robert L. Stuart.

Mrs. Charlotte Tucker, whose stories have been read by hundreds of thousands of Sunday school children, died recently in India, where she had been laboring as a missionary for the last eighteen years. Her books bore the *nom de plume* of A. L. O. E.—A Lady of England. She was the author of more than fifty volumes.

A friend has many functions. He comes as the brightener into our life to double joys and halve our griefs. But, above all use like this, he comes as our rebuker to explain our failures and shame us from our lowness, as our purifier, our uplifter, our ideal, whose life to us is a constant challenge in our heart, "Friend, come up higher, higher along with me."—W. C. Gannett.

Marriages.

(The charge for marriage notices is twenty-five cents.)

ELLIS—ALVORD—In South Windsor, Ct., Dec. 27, by Rev. Frederick Alvord, Dr. Frederick W. Ellis of Monson, Mass., and Martha Clark, daughter of the officiating clergyman.
GUNNER—SAVERY—In Talladega, Ala., Dec. 23, Rev. Byron Gunner of Lexington, Ky., and Cicely Savery of Talladega.
STARRETT—MORRILL—In Conway Center, N. H., Dec. 28, by Rev. D. B. Sewall, Milton G. Starrett of Brooklyn, N. Y., and Ruth E. Morrill of Conway Center.
STERNE—TALLMAN—In Hartford, Ct., Dec. 27, at the residence of the bride's brother, James H. Tallman, by Rev. J. H. Twichell, Beecher Sterne of Washington, D. C., and Frances C. Tallman, daughter of the late Rev. Thomas Tallman of Thompson, Ct.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

ALLEN—In Terryville, Ct., Dec. 19, Deacon Rollin D. H. Allen, aged 73 yrs.
BURBECK—In Haverhill, N. H., Dec. 18, William H. Burbeck, aged 86 yrs., 7 mos.
GILMAN—In New York, Dec. 27, of pneumonia, Henry K., son of Rev. E. W. Gilman, D. D.
JOHNSON—In Walpole, Dec. 13, Mary B., widow of Mr. Loring Johnson, aged 71 yrs.
KINGMAN—In Auburn, Dec. 29, Bernard Douglass, younger son of Henry and Annie L. Kingman, aged four and one-half months.
MARSH—In Eureka Springs, Ark., Dec. 17, Roy Julian, son of Rev. C. E. Marsh of Lawn Ridge, Ill., aged 22 yrs.
STAPLES—In New Bedford, Dec. 23, Kate Tileston, daughter of Rev. John C. and the late Helen M. Staples. Interment at Andover.
SWIFT—In Malden, Emily W., daughter of Henry and Anna Swift.
TINKER—In Huntington, Dec. 9, William S. Tinker, town clerk since 1866, and deacon, clerk and treasurer of the Second Congregational Church, aged 76 yrs.

REV. PHILANDER THURSTON

Died at Enfield, Mass., Dec. 21, 1893, of failure of the digestive function. He was a graduate of Amherst and Andover. During his ministry of nearly twenty-five years he had been pastor at East Machias, Me., at Sudbury, of the Village Church in Dorchester and at Sutton. Retiring at length on account of failing health, he returned to Enfield, which had been his home from his ninth year, supplying the Congregational church there in the interim of the last two pastorates. During his course of study he contemplated entering upon foreign missionary work. Though turning aside from this purpose, he carried into his ministry a consecration consistent with it. Of indomitable energy, struggling most of his life with disease, conscientious to a degree that brought him into close sympathy with the spirit of Pilgrim and Puritan, a true friend, a generous man, he rests from his labors. His wife and one son survive him.

MRS. S. B. ANDREWS.

Orinda M., wife of Rev. S. B. Andrews, died in Chatham, Mass., Nov. 11, 1893. She was born in Exeter, Me., March 14, 1837, was married July 2, 1863, and professed faith in Christ the same year. She was an earnest Christian and a faithful co-worker in the various churches to which her husband ministered. During her last several years she was an invalid and

could not enter into active service, but her cheerful spirit, radiant hope and gentleness of character gave her no ordinary influence with those who knew her. She was aware that the time of her transition was near and made every preparation for her departure from family and friends. "Let me go to my rest," were her last words. She leaves a son and daughter. Funeral services were conducted by the several pastors in Chatham, Nov. 13, and prayer was offered at the burial in Mt. Hope, Nov. 14, by Rev. D. A. Morehouse, a classmate of Mr. Andrews.

THE WAY IT WORKS.—As one enters the drawing-rooms of all Boston houses today he is inclined to murmur, "Gold—gold—everywhere except at Washington." The fact is that gold furniture has sprung into such intense popularity during the last two years that one or two pieces of gold work in the drawing-room are a *sine qua non* of correct furnishing. The headquarters for gold furniture in the East are at Paine's warehouses, 48 Canal Street.

Among the first of the seed-producing houses of the world stands the old establishment of D. M. Ferry & Co., Detroit, Mich. Every year they issue an Annual for the convenience and instruction of those who plant seeds. It is prepared by the most competent authors, and is rightly looked upon as a standard authority on the most profitable things to plant and the best way to cultivate them. This book is sent free of charge to all who send their name and address to the above mentioned firm.

AFTER SCARLET FEVER.

Left With an Abscess in One Ear.

HOOD'S SARSAPARILLA EFFECTS A PERFECT CURE.

"In the fall of 1889 the members of our household were afflicted with scarlet fever. Charlie, three years old, was left with an

Abscess in One Ear

which affected his hearing. The abscess grew worse, it discharged freely and the matter was quite offensive. We were obliged to use a syringe twice a day. After more than a year physicians decided that it might take years to heal the abscess, and it was likely he would

Always be Deaf.

This was a great sorrow to us, and almost discouraged we wrote a letter of inquiry to C. I. Hood & Co., Lowell, Mass. They replied stating that others similarly afflicted had been cured by Hood's Sarsaparilla, so we decided to give it to our boy. There was a great change for the better before he had taken two bottles of

Hood's Sarsaparilla

The result has been more than we dared to hope for. It has not only effected a perfect cure and healed the abscess but has restored his hearing. We feel very thankful to Hood's Sarsaparilla." RANDALL M. FOSS, East Limington, Me.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

A DAZZLING DIVAN.

Few things have attained such popularity in the last five years as gold furniture. Where there was one piece seen five years ago there are a dozen pieces in use today. It is the strictly correct finish for a drawing-room divan, wall chair, or corner chair.

We are quoting the lowest prices in the United States on gold furniture.

Our stock is very large. The Florentine Divan here shown is noticeable for the ingenious use of burnished and dull finish in the ornamentation. Wonderful effects can be accomplished by this alteration; the lights are heightened, and the depths are deepened.



The covering in this instance is a beautiful Satin Damask, with floral design of leaves, twigs and vines in autumnal shades. It commands instant admiration.

New General Catalogue, square octavo, 288 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps.

PAINE'S FURNITURE CO.,
48 CANAL STREET.

{ SOUTH SIDE BOSTON
& MAINE DEPOT.

THE BUSINESS OUTLOOK.

It is a time for retrospect rather than prospect. Already the trade journals are bringing out their reviews of the year's business. They all tell one tale—of a year opening in excellent promise and closing in deep despondency. It is a time of low prices and small volume of trade.

During the year the failures reported by the mercantile agencies have numbered 15,560, or 50 per cent. more than those of 1892, while the total liabilities have reached the huge figures of \$402,000,000, or 400 per cent. larger than those of 1892. One favorable offset to this gloomy showing is the fact that assets have been as much as 65 per cent. of liabilities, a larger proportion than ever before reported. A special class of failures, not here included, deserves mention. The railroad receiverships of the year number 74 or 75; the mileage placed in the hands of the courts is over 32,000 miles; the capital affected is in excess of \$1,600,000,000.

We are familiar with the fact of low prices. Those who follow the markets know that stocks and commodities are alike at a very low ebb as to prices. So, too, with the volume of trade. Last May there was being made in this country each week 181,000 tons of pig-iron; on the first of October the output was only 74,000 tons; it is at present nearly 100,000 tons. The sales of wool at the principal markets have been about one-half those of 1892. The idle factories are eloquent of the woes of workmen and losses of the capitalist and manager. The number of unemployed the country over is believed to be well in excess of 1,000,000. Bank clearings, with their persistent shrinkages, indicate the extent of the contraction of trade, and so do the losses of 12 to 13 per cent. in the aggregated gross earnings of many principal roads reporting from week to week.

In such a period there is no enterprise. What little there had been after the crushing effect of the panic of last summer has been destroyed by the prospect of disturbing legislation. It is probably due to deeper causes that railroad building for the year has been smaller than in any other year since 1877. That 60 per cent. of all the railroad share capital of the country receives no dividend whatever, and that the total average payment over the whole share capital is only some 1½ per cent., is a sufficient cause for the withdrawal of all enterprise from the railroad field. In fact, in the year 1893 the total new railroad built has been only 2,630 miles, 2,000 miles less than in the preceding year and the smallest total since 1877.

Idle money, with deposits in New York banks of over \$500,000,000, reserve of \$206,000,000 and surplus reserve of over \$80,000,000, only emphasizes the terrible dullness.

The national Treasury has a ridiculously small, and an alarmingly small, amount of free cash on hand. It has current liabilities payable on demand in gold of over \$800,000,000; it has perhaps \$80,000,000 of gold to maintain the standing of over \$800,000,000, and it has besides some \$6,000,000 small change and currency. The national expenses continuously exceed the receipts. The cash balance is all the time sinking. An issue of bonds to replenish the Treasury vaults is an imperative necessity. And yet it is doubtful if Congress will agree to such a step.

It is fortunate that one bright spot in our trade affairs exists and just in its present place. The foreign trade balances are heavy and in our favor. The exports hold up well in volume and values, while the imports show a very large and continued shrinkage. Under such circumstances we need fear no large or prolonged export of gold. This is a fortunate circumstance, for any heavy export of gold at this time might precipitate consequences of an unfavorable nature in connection with the low state of Government finances.

The new year has opened and what is here said relates to 1893. Let it be hoped that the

contrast between the opening and the closing of this year will be as marked, but in just the opposite direction, as that between the opening and the close of 1893.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.60
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.60
Review of Reviews.....	2.35
American Agriculturist.....	1.15
Harper's Weekly.....	3.25
Bazar.....	3.25
Public Opinion.....	2.50
Harper's Young People.....	1.60
St. Nicholas.....	2.60
Our Little Ones.....	1.80

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

For Nervous Prostration Use Horsford's Acid Phosphate.

DR. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue its use."

January Investments.

City of Detroit	4's.
" Fitchburg	4's.
" Gloucester	4's.
" Medford, Mass.	4's.
" Columbus	4 1-2's.
" Bay City, Mich.	5's.
" New Britain, Ct.	4's.
" Omaha	5's.
" Toledo	4 1-2's.
" Nashville	4 1-2's.
" Portland, Ore. (Gold)	5's.
" Newport, Ky.	5's.
" Duluth (School) (Gold)	5's.
" Meriden, Ct.	4 1-2's.
" Tacoma	6's.
" Seattle	5's.
Town of Berlin, N. H.	4 1-2's.
" East Providence (Gold)	4's.
" North Chicago	5's.

These and many other choice municipal railroad bonds are fully described on our January circular, which we will mail upon application.

E. H. ROLLINS & SONS,
53 State Street, Boston, Mass.

During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

Now, the Provident Trust Co. is organized for the express purpose of making safe investments for colleges, societies, estates, and individuals.

It offers guaranteed *gold mortgages* on improved city property, bearing 6% to 7% interest. It also offers school bonds and other high class securities yielding 5% to 6%.

The Provident

Our book on investments
is sent free.

Trust Co. 45 Milk Street,
Boston, Mass.

Please mention the *Congregationalist*.

Now is the Time

TO LOOK INTO THE MATTER
OF INVESTING JANUARY FUNDS.

OUR
FIRST MORTGAGE

Farm and City Loans

BEARING

6½ and 7½ INTEREST.

are recommended for safety and promptness in meeting interest and principal. Send for list. References upon application.
THE CENTRAL TRUST CO., Denver, Col.

COLLECTIONS.

Western Mortgages.

Holders of western mortgages obtained through defunct companies are finding

The Atlas Land and Investment Co.,
of Lawrence, Kansas,

the best and cheapest agency for collecting interest and principal, foreclosing defaulted mortgages, looking up back taxes, renting and selling land. The Atlas Co. has rendered valuable service to many hundred investors at a minimum expense. We have a few choice, safe loans where we personally know both security and borrowers. Correspondence solicited.
L. H. PERKINS, President

FIRST MORTGAGES FOR SALE!

\$500. \$800. \$1,000. \$1,300. \$1,500. \$2,000.
\$2,600. \$3,000. \$4,000. \$4,500.

TIME: 2 years, 3 years and 5 years. 7 per cent.
INTEREST payable semi-annually, 7 per cent.
made equal to 7 per annum.

These mortgages are taken by us in part payment for property sold, and do not exceed 50 per cent. of the value of the property.

We guarantee the payment of interest and principal.

B. F. JACOBS & CO.,

Real Estate and Loans,
99 Washington Street, Chicago, Ill.
Chicago and Cook County, Ill., property bought and sold on commission; money loaned; taxes paid, etc.
A Map of Chicago mailed free on application.

23 Years' Record.

\$20,250,000 REPAID.

Offer Safe 6% Mortgage Investments.

Will collect or foreclose defaulted mortgages.

J. B. WATKINS LAND MORTGAGE CO.
Lawrence, Kansas.

"DEAD DOG"

Holders of defaulted Western mortgages, Real Estate Bonds or Land through foreclosure and who will act upon our advice, may realize one hundred cents on the dollar—cash. Address
A. H. WILCOX & CO., Brokers
436 Unity Bldg., Chicago, Ill.

GLEANINGS FROM OUR MAIL BAG.

A PLEA FOR MRS. MAYBRICK.

Mr. Vaughan Nash of London says in the *Congregationalist* of Dec. 7: "Every week Mr. Asquith is making it more plain that no grievance or injustice which it is in his power to remove will be allowed standing room when once it is brought to his notice." Will you kindly call your correspondent's attention to one injustice which has repeatedly been brought to Mr. Asquith's attention, which is wholly in his power to remove, and which he has failed to touch. Mrs. Maybrick is retained in penal servitude for life against the repeated, the constant remonstrance of the attorney-general of his own government, Sir Charles Russell. It is not simply that Sir Charles is humane and would release an unhappy young woman; he is the law officer of the crown, the constitutional adviser of the queen, and he has repeatedly and in many ways reiterated his law opinion to Mr. Asquith: "Mrs. Maybrick ought never to have been convicted. She ought now to be released."

Mr. Asquith, a lawyer whom not even his best friend would venture to put in the same class with Sir Charles Russell, and whose official duty it is to be guided by the law officers of his own administration, prefers to follow the law officers of the preceding administration, who condemned Mrs. Maybrick, fearing, apparently, lest he be charged with being Sir Charles Russell's "man." When a large class of the voting population are to be the observers of his action, Mr. Asquith can be depended upon to do right, but when it is only a friendless American woman who has no English family or constituency behind her Mr. Asquith would rather keep her in prison and show that he is not afraid to antagonize Sir Charles Russell, and is, indeed, to that extent, as great a man as the brilliant but humane attorney-general.

Your American readers will render heartier tribute to the British home office when they see it doing justice to an American woman.

MAGNA CHARTA.

ANOTHER PLEA FOR LESS SOMBERNESS.

Delighted to read Miss Dawes's suggestion as to the renovation in burial customs, I am emboldened to go still further and ask why not let the meaning of our Christian faith enter into the funeral services themselves. If, as we must believe, death opens the door into life the other side, or just draws aside the curtain veil for us to "enter in," or closes our eyes here to open upon the glory of the hereafter—whatever simile you may adopt within yourself—it may be death here, but surely it is life there. Believing this, I say, why all this gloom over the funeral services?

We ourselves may and do find great comfort in the protection of the mourning dress. It is a shield from what might so sorely wound were there nothing to say to those who would not otherwise know, "There is holy ground in this heart; tread softly." But the funeral is not ours. The grief is ours, the gain theirs; the tears ours, the promise of tears wiped away their fulfilled joy. What we see—death; what they enter—life. Then why not the celebration of their "entering in" instead of our weeping without?

I knew of one such somewhat modified service, where the pastor and two or three friends themselves greeted every one who entered the home from which the life had gone. Sunlight and flowers were everywhere; the house thrown open. So far as was practicable, people sat where they pleased, and voices were, by special request, not hushed. By informal invitation of the pastor all joined in the Lord's Prayer as the opening of their service together. A few Scripture verses, read in a cheerful tone, a beautiful home prayer, and a friend's singing accompanied by the home piano. A few words of just recalling together what the one now "gone before" had been to them all, and then an informal permission from the pastor (not the undertaker) to all who chose to pause for a good-by, and the home piano again took up the familiar, dear, old comfort-giving hymns, and wove them together as the friends said good-by, but *didn't go*, and, as in this case the burial was not immediate, very many lingered, joined the family and drew up their chairs by the side of the loved one, who lay in the midst of them all "just asleep," and the word was, "Why, this does not seem like death! This is life!" And isn't it life? That three days in the grave conquered death. Because of that last conquest, we can say over every open grave, "O death, where is thy sting! O grave, where is thy victory!" S. T.

OLD DEACON REPLIES TO YOUNG PASTOR.

We are glad of continued agitation and wholesome discussion of the free pew question. Let us have all sides of the problem presented, brethren.

In the *Congregationalist* of Dec. 21, "a young pastor" "rises to explain" his position in regard to his experience at the Chicago church (see *Congregationalist*, Sept. 21) and the free pew system in general, and I ask for only a little space for what I now have to say. And, first, I am pleased to be referred to as his "genial critic," although I am not quite sure but—as Josh Billings might have said—"that was writ sarcastic." In what was published Nov. 2 I took the ground that the best system lies between the extremes of absolutely free seats on the one hand and no free seats on the other. I think there are very few churches which can be managed with the highest success upon either of those plans. What might be the best thing for a given church in some populous city would likely be a failure in most country towns. The church in Barre, Mass., which is, and has been, fairly prosperous, may be referred to as an illustration of what I think is a good plan. Perhaps two-thirds of the pews are owned and occupied by families, while the remainder—in different parts of the house—are owned by the parish. Persons desiring regular sittings are assigned such by the agent appointed for that purpose. And persons transiently present are promptly shown to seats as good as any in the church by polite ushers. No charge is made for the use of any of the seats owned by the parish; all the money required for parish expenses being contributed voluntarily. The pastor's salary and other current expenses are promptly met, and those who do not pay anything are just as welcome to all the privileges of the service as those who do.

While I do not regard this church as a model, I feel sure that its management is much better for this locality than "all free pews" could possibly be. "A young pastor" says he did not "go away in a rage." I am glad to know he stayed, but there was something which suggested "rage" when he wrote that the words of the usher "aroused in my soul a feeling of disgust and cured me of my last bit of respect for the whole miserable pew rental system, and I then and there made a vow that I would never be the pastor of a church that countenanced the private ownership of pews," and caused him to call upon the *Congregationalist* to "wage a determined warfare against the obnoxious rental system." "A young pastor" says "An old deacon" "wants to know if I would really be willing to be the pastor of a church that was run on the free pew system." I am led to wonder how he knew I wanted to know that (which I do not), for I certainly have said nothing of the kind.

AN OLD DEACON.

Truth always comes as Christ came—in the garb of absolute simplicity.—Richard Le Gallienne.

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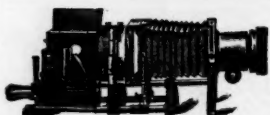
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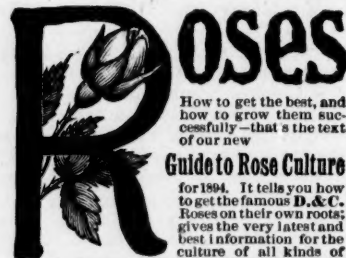


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BIOGRAPHICAL.

REV. GEORGE J. HARRISON

Died at his home in Milton, Ct., Dec. 24, at the age of 70 yrs., 9 mos. He was born in Branford, Ct., graduated from Union College in 1843 and from Union Seminary in 1848. The following year he was ordained at New London and was pastor at Franklin for two years, after which he taught for a short time in New Haven. He then entered upon his long, useful and happy pastorate in Milton, where he ministered for thirty-four years until removed by death to a higher service.

SIR SAMUEL WHITE BAKER.

This famous African explorer died at Newton Abbot, Eng., Dec. 30, at the age of sixty-two. He started, at his own cost, in 1861, with his wife, to discover the sources of the Nile, in the hope of meeting the government expedition under the command of Captains Speke and Grant. He found these explorers at Gondokoro in February, 1863. He discovered the lake which he named Albert Nyanza March 14, 1864. He took command of an expedition to Central Africa in 1869, under the auspices of the Khedive of Egypt, his objects being to subdue the African wilderness, destroy the slave trade, open up to civilization the great African lakes which are the sources of the Nile and add to the kingdom of Egypt all the countries bordering on the river. He returned in 1873, the success of his expedition having been practically complete. He has written many volumes of travel and adventure, and has received many honors from royal personages, governments, educational institutions and societies.

WHAT MEN SAY.

— There is a bigotry of heresy as hateful as the bigotry of orthodoxy.—*Rev. John Cuckson.*

— It is not the Stoic but the Epicurean in us which doubts the divine and fails to discover it in human life.—*Rev. Dr. George A. Gordon.*

— I would not sacrifice the principle of social unity which our public schools are working out grandly for the kind of religion which we can reasonably expect to get from them. We can get religion elsewhere; we cannot so well get social unity elsewhere.—*President W. J. Tucker.*

— O, that God would give us only one real saint among the conventional echoes of artificial churchiness, one living voice among the 20,000 priests. If He would give us but one prophet! O, that He might raise up one or two such to save England and to save the Church of England, among the younger at least of those who hear me.—*Archdeacon Farrar.*

— There have never been bred among the most pestiferous hotbeds of the slums more aggravated Anarchists than the men, among the living and the dead, who, by superior wiles and by the dexterous use of courts and bribed legislatures and in disregard of law, have gathered together one railroad after another, until the transportation of a continent lies at their feet.—*H. L. Wayland, D. D.*

— I know a captain of the Salvation Army, an outdoor porter earning less than a pound a week at my country station, who has more spirituality in his little finger than many a church dignitary in his whole body. To watch his face when he is talking of his conversion, quite apart from what he may be saying (which, indeed, only differs from your own feelings in its terminology), is a church festival, an apocalypse, an apparition of the divine

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in this dusty workaday world.—*Richard Le Gallienne.*

— It is my creed that all space is full of being of existence, and this is the tendency of the science of today. Secondly, that there is no dead, inert matter. Thirdly, that there is no opportunity for life that is not somewhere realized. Fourthly, I believe there is everywhere law, as opposed to chaos. Fifthly, I believe there is everywhere joy predominating every misery in the world. Finally, I believe in sympathy before the method of criticism. This is the eternal yea, as Carlyle calls it, which I believe. Amen.—*President G. Stanley Hall of Clark University.*

— Peter and his friends made the first schism in the church by refusing to sit at the same communion table with their fellow-Christians, and the only modern schismatics are those who do the same thing by upholding an exclusive church and exclusive sacraments. These first schismatics even denied Paul's orders and apostleship because he had not been in the external fellowship with Christ, because he was not in the apostolic succession. That church is still schismatic which claims the only true ministry must be one in some outward connection with Christ, forgetting the unity of the Spirit.—*Prof. Marcus Dods.*

Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

Rev. H. L. Kelsey, late of Suffield, Ct., after a year's rustication among Granite Hills, may be addressed at the Congregational Library for temporary or permanent pulpit engagements.

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Notices.

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BOSTON MINISTERS' MEETING. Pilgrim Hall, Jan. 8, 10 A. M. Subject: Our Ministerial Privileges During the Week of Prayer. Speaker, Rev. N. Hoynton.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Starwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

The annual meeting of the Woman's Board of Missions will be held in Berkeley Temple, corner of Berkeley Street and Warren Avenue, Boston, on Wednesday, Jan. 17. Morning session at 10, afternoon session at 2. The usual business will be transacted and reports of committees appointed at the meeting at Portland will be presented. There will be addresses by Miss Mary L. Daniels of Harpoot, Turkey, Miss J. G. Evans of Tungcho, China, and a paper on the Parliament of Religions by Mrs. Joseph Cook. **ABRIE B. CHILD, Sec.**

THE GENERAL THEOLOGICAL LIBRARY.—Books for the clergy and Christian workers. Library incorporated in 1864 and contains 16,000 volumes, together with a reading-room having 100 periodicals. Open daily from 8 A. M. to 5 P. M.; also Tuesday evenings from 7 to 9:30 o'clock. Its circulation of books has extended to more than 500 towns and villages in twelve different States. A church becomes a perpetual member, whereby all of its pastors forever may use the library and draw books gratis, at \$100. A life member pays \$50 and has the same privileges for life. Annual membership \$5. Donations and bequests solicited for the purchase of books and to increase the usefulness of the institution, and they may be sent to Rev. Luther Farnham, Secretary, 6 Mt. Vernon Street, Boston, Mass., the place of the library, and they will be duly acknowledged.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS. Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION. Room No. 22 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

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CONG. SUNDAY SCHOOL & PUPILS' SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George W. Hoynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barard, Treasurer, Congregational House, Boston.

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MINISTRIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 82. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

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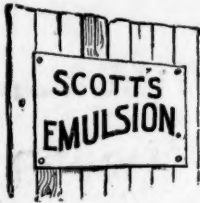
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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, DEC. 29.

The meeting was led by Mrs. Judson Smith, president of the board, who read from John 15 and spoke of the humiliation of Christ in His earthly life and of every disciple as ordained to a part in the work of setting up His kingdom. Mrs. Goodell referred to the liberality of Japanese Christians, whose total of contributions from all denominations for last year, as stated by the *Missionary Review*, was \$100,000, while the average workman receives as wages only twelve cents a day; also to the statement of some Hindus that they do not so much dread our preachers and our books as our doctors and our women. Mrs. Cook spoke of the present time as one which greatly tests faith and courage, even in a winning cause, which we surely have and in which God seems to be teaching us greater dependence upon Him.

A letter was read from Miss Colby of Japan, in which she says: “I look upon this great, aggressive missionary movement as a very much broader, deeper and higher question than the saving from hell of the heathen who have never heard of our Saviour, and feel that it is a part of the salvation of the so-called Christian nations and one of the great factors in the divine plan of developing the whole world.” A letter was also read from Miss Case, who has been one year in Japan, another from Miss Gleason of Constantinople and one from Bible woman Vartig (little rose), who works in one of the out-stations of Harpoon.

Mrs. Smith reported some rays of light with regard to new help for Micronesia, and the prospect that Spain will pay the indemnity due for depredations committed in Ponape.

BOSTON MINISTERS' MEETING.

The meeting was opened with prayer, after which Rev. A. J. Gordon, D. D., made an address on The Power of the Holy Spirit. He believed that the Holy Ghost is eternal, but that His special work in the world, to represent Christ, began at Pentecost and will close with the second coming; that He is here now as really, though invisibly, as Christ was during His incarnation, and that what is needed is increased power of appropriation on our part; that the baptism of the Holy Spirit is distinct from conversion, because given to a believer, not to a sinner, and that often, as in his own case, years elapse between the two experiences, but that a man's happiness and fruitfulness date from the reception of this gift. In the use of this power we should follow the example of Christ, who lived and worked in absolute dependence upon the Holy Spirit. When we enter into vital union with Him, we pass a crisis greater than that of conversion, and all His power becomes ours. In reply to questions, Dr. Gordon said that this experience, like conversion, is sometimes sudden and sometimes gradual. The address was earnest, spiritual and deeply impressive.

He liveth; He was dead; He is alive forevermore. O, that everything dead and formal might go out of our creed, out of our life, out of our heart, today. He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? O, if we could lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion!—Phillips Brooks.

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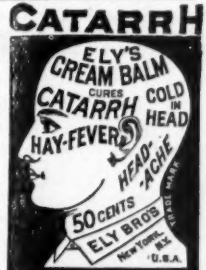
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—*Missionary Herald.*

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"We used No. 2 at Shawmut Chapel last evening. The service occupied just sixty minutes, with twenty minutes for the address. These orders of worship are well adapted for chapel or mission use, the responsive and musical portions being of such a character that all can heartily unite in them. The use of the services has increased our congregation."—*D. W. Watdron, Boston.*

— N. Y., DEC. 16, 1893.

Dear Editors: Do not forget to send 100 copies each of Special Services for Christmas Day and New Year. The services are grand; our people join in the responsive parts with a heart and a will. The deacons are delighted and sometimes they get anxious as to which shall be first in paying the sixty cents for them. I have no trouble to meet the little expense. I have been here going on two years, and since I have used the *Congregationalist* services never were our Sunday evening congregations so large. I make the Y. P. S. C. E. particularly responsible for the success of the service. I get them to offer the short prayer, read the lesson and lead in the singing. So, as a whole, you have hit just upon the happy "key" for the success of the Sunday evening service. God bless you.

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